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FOR
ALL OF LIFE

by

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and

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In their work at Saharanpur, and through short courses given in Moga and Allahabad, they have been helping village pastors and teachers and their wives to carry their Christian ministry to the whole life of village folk. While on extended furlough in America, Dr. and Mrs. Wiser have been studying the ventures of missionaries of many races and countries who like themselves are endeavoring to bring the Christian gospel to bear on all of life.

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Foreword

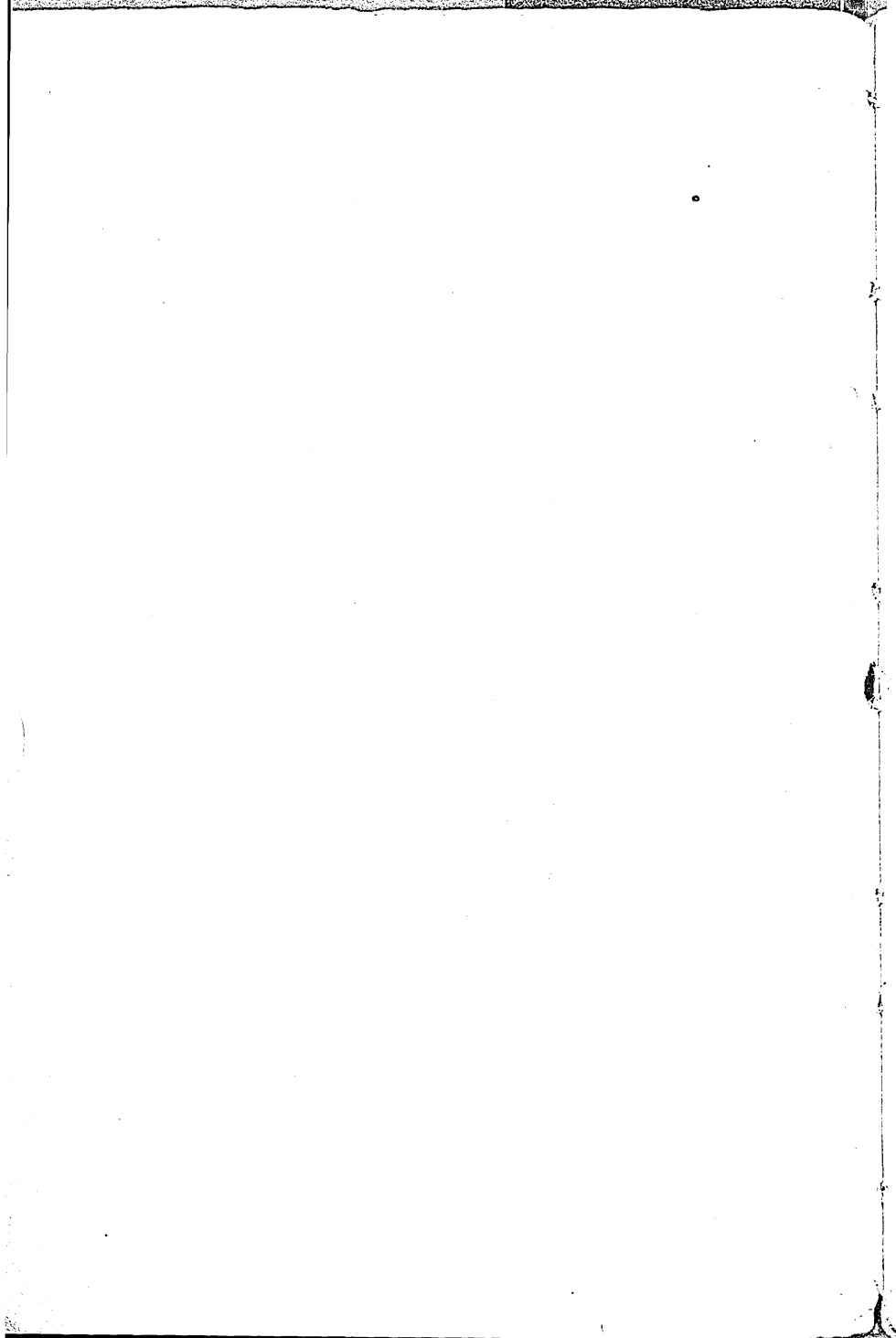
WITHOUT generous help from many friends, a book such as this could not be written. We have looked to them for inspiration and information. We have conferred with them in their offices and the libraries of their denominational and interdenominational organizations, in the United States and Canada. We have talked with and corresponded with others engaged in Christian work in every country included in our story. And they have cooperated cheerfully. As we think of them, one by one, our gratitude goes out to each individual among them. If space allowed, we should like to name them all. Instead, we present the book to them as our tribute to their generosity and vision.

W. H. W.

C. V. W.

Grove City, Pennsylvania

April, 1943



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The one inclusive purpose of the missionary enterprise is to present Jesus Christ to men and women the world over as their Redeemer, and to win them for entrance into the joy of his discipleship. In this endeavor we realize that man is a unity, and that his spiritual life is indivisibly rooted in all his conditions—physical, mental, and social. We are therefore desirous that the program of missionary work among all peoples may be sufficiently comprehensive to serve the whole man in every aspect of his life and relationships.

*—Statement adopted at the Jerusalem Meeting
of the International Missionary Council,
1928. Found in Volume VI, "The Christian
Mission in Relation to Rural Problems."*

PROLOGUE

Beekum's Challenge

Six men sat quietly together in a dimly lit cattle shed in a village of North India. The joyous Christmas Eve service was ended, and the crowd which had packed the long, open lean-to and the barnyard beyond it had slowly scattered. The air was still thick with the dust from the rice straw in which they had been sitting, and which they had churned up as they rose and moved about, greeting one another before departing.

The six who lingered had carried the responsibility for the meeting. They were too excited, too deeply moved, to care to rest. So they sat on, while a village boy quietly led in two mother buffaloes and their calves and tethered them to heavy pegs at the far end of the shed. It was not a frosty night, but too chilly for animals to remain in the open yard.

Two of the six were missionaries, one a white-haired Indian who had been born an outcaste, the other a young American. A third member of the group was also young, an Indian college student preparing to give his life to evangelistic work in villages. The other three were village leaders.

The kindly eyes and gentle smile of the Indian missionary covered a shy, oversensitive spirit. Tonight, the story of Christ's birth, which he had recited to music in alternate prose

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and verse, was not complete for him until the enthusiasm of the younger missionary and the appreciation of the student, who was of high-caste birth, reassured him.

The American loved these men with whom he sat. He wanted somehow to give them the abundant life which had been his in his own attractive Christian home and which was still his here. In the preceding hour, with the help of his old-fashioned magic lantern, he had brought picture after picture of Christ before the eyes of the awed crowd—pictures of his birth and his life of teaching and loving service, and his sacrifice. The gray earthen wall at the end of the cattle shed, whitewashed to serve as screen, had seemed to bring Christ in person to these simple followers of his.

While they were watching and listening to the story, and while they were singing the Christmas hymns, the American had studied their faces in the reflected light from the lantern. They were bright and eager, not dull and blank as he had sometimes seen them. He had looked over their heads, out to the barnyard and the huts facing into it, their clutter and unsightliness softened in the starlight. This was "home" to many in the crowd around him. They had been born outcasts and were still living as outcasts although they had accepted Christ and been baptized. The American's thoughts moved on to other Christians in his large parish, too far away to reach this happy gathering. Some of them would be trying somehow to remember Christmas. Others, in the absence of calendars, would not even know that this was the time of Christ's birth. He ought to be in at least fifty villages on this particular night.

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Now that the service was over, he sought the advice of these his special friends. Was there not some way to keep the reality of Christ's presence shining in the daily lives of village Christians as vividly as his pictures had shone before them tonight? The student expressed the same desire. His had been a home of decent cleanliness and gentle manners; and he had always been proud of the past greatness of his country. The state of these his countrymen and his fellow Christians had been a shock to him. On his first village visit he had exclaimed, "They are made to live as nearly like animals as human beings can live and still remain human!" He was quick-tempered and often impatient, and disheartened by their acceptance of their lot. But tonight he, too, had been moved by the glimpse of the change wrought by Christ's presence among them.

The two younger men turned expectantly to the three elders of the village for help. The faces of the elders were dark, by inheritance and by years of exposure to burning sun and parching wind. They bore lines of kindliness and resignation, without much determination. Their eyes still reflected the light of the evening's message. The oldest of them, Beekum by name, spoke.

"Tonight I have felt very near to the Master, and have thought that I will follow him faithfully. But I confess that I have made the same resolve at such times in the past. But I have lost sight of him in days of trial, especially when the trial comes long after I have had any word of him." He turned to the Indian student. "Today, brother, you accused me of forgetting what we have learned from you and other

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Christian teachers. If you would stay here among us awhile and teach us, you would do more good than by coming after many months, with accusations."

The student flushed. "It was when I heard that you had arranged your son's marriage while he was still much too young, and you called in the priest of your old outcaste brotherhood and followed all the old ceremonies. Surely you know that you cannot hold to the old if you are to be a true Christian."

"When that wedding took place, no one had come to us from the mission for almost a year. It was a chance for a profitable arrangement and a good daughter-in-law, and it was simply what we and our relatives had always done. If Christ's way is to be our way, then it must be better known to us."

After a long silence, the young American spoke to Beekum. "Tell me, my friend, what we can do. We are so few and there are so many whom we should help. How can we help you, and not neglect the hundreds of others like you? Believe me, we are ready to give our lives to save you."

"I suppose, sahib, that our trouble is that we are too stupid, too ignorant. We were told how much God loves us, the poorest and lowest as well as the high ones. And we want to do what he wants us to do. But we lose our way."

The second elder spoke. "You have invited us to visit the mission, and there we have seen how Christians can live. If we are Christians too, we should have some of the good things they have."

"We do have schools for your children, and we have

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churches where anyone can worship. And we have hospitals for the sick," began the American.

But Beekum interrupted. "Those are not for us. They are too far away, and too strange. You know our children cannot all go to your schools in the towns. Only one son of our villages hereabouts has gone to a mission school. And now he no longer comes back home. He is stranger to us than you are. Your city church is how far? About fifteen miles. And when we do go to it, we feel awkward. We are not townspeople. We can worship better here, in the open among our own people, where we belong. And what we learn, we can learn best in our own village."

The third elder, youngest of the three, had been listening intently. Accustomed to the vernacular of this one village, he found it difficult to follow the speech of outsiders. But he caught the thought, and now leaned forward, eagerly.

"It is like this," he explained. "We meet Christ face to face, like tonight, and love him. We learn that he can save us from our sin, and from the ignorance and sickness and oppression that hold us down. It is like a door that opens, and we look through at a new life. But it is open just so much," and he held his palms an inch apart. "Then, he who has opened the door and has shown us the new life goes away. And we who are left behind keep looking through the door and try to live like the new life we have seen. But the teachings about Christ get mixed up with what we used to believe and do. And slowly we slip back into the old familiar ways, and slowly the door closes. And here we are, just as dirty, and just as quarrelsome and deceiving, just as afraid of spirits as ever.

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We don't mean to forget him. But, you see, we have so little to begin with that we need someone to help us right through that door step by step."

"I disagree." The student interrupted hotly. "We Indians have a great deal to begin with. We have a wonderful background. It is easier for us than for Westerners to follow Christ, if we try."

The elder who had spoken with such effort and eagerness looked crushed. But the Indian missionary began to speak, without raising his eyes from the bit of straw that he was twisting and untwisting nervously.

"Ah, yes, young scholar, that is true for your kind. But you do not know village life. There has never been anything in your experience to help you or the sahib here to realize what village people have to contend with. I think you know that I came from a home like these," and he turned his head toward the huts facing on the barnyard. "I have hated the thought of it, and have never gone back. Partly, I dreaded the treatment I might receive there as the son of a serf, and partly, I did not trust myself, for under barnyard conditions I might slip back into something of the old detested kind of life. It is hard to do otherwise when everything and everyone pushes you down and holds you there. I know.

"You," and he raised his eyes for an instant to face the scorn of the younger man, "you have had culture. You and your fathers have had strong bodies, free from disease and lice and dirt. You have had the assurance that comes with a background of social standing and economic security. Beekum has had none of these. You can read the Word for yourself,

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and understand it. Beekum must wait for someone from outside to come and read and explain. You dare to take new paths. We of village birth grow up in fear of the landlord, of the moneylender, of evil spirits and godlings supposed to be the source of sickness and death. We dare not break from tradition lest we offend one of these, and punishment descend upon us. You think for yourself and make plans. Beekum follows the orders of others."

He stopped as abruptly as he had begun, and reached for more straw to break off and twist. The American waited for him to go on, then spoke.

"I think I begin to understand. Someone is needed who will live in the village, among the people, while he teaches. We have taken for granted that intermittent teaching and brief visits were enough, when once you village men and women heard the Message. We have expected you to go forward like the privileged few who have had much to build on. Jesus understood, didn't he? He knew the helplessness of the common people. He taught his disciples day by day, month by month, by word and deed. He healed the sick. He gave men new ideas of stewardship and the dignity of labor. Through love and humble service, he showed the meaning of living together as neighbors. In him the Word became flesh."

Beekum nodded his head. "That's it, sahib. We need what Jesus gave his followers. Stay with us, we beg you, and lead us out of our low way of living to the Christian way."

"The trouble is, Beekum, that you see just the needs of your one village. Think how many more there are like you. So many waiting to learn, and so few to provide the teaching

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and example. We who come out to you from the mission center are working singlehanded. And those at the mission center—the preachers and teachers, doctors and nurses—they are too busy to get away. What can we do, set down in the midst of millions, where every group needs the full care of a shepherd?”

Beekum was puzzled. “We are ignorant men. We know that we are in need. But we cannot tell you how you can help all those others you talk about.” He stopped and looked sharply at the Indian missionary, at the student, and finally at the American. Then he presented his brief challenge.

“Surely you who can read and are wise will find a way.”

Other men like Beekum have voiced the same challenge, in many tongues. And missionaries in every country, to whom the challenge has come, have met it with prayer, thought, and careful planning, together. They have given new support to established ventures that touch the whole life of common men, and have undertaken new ones. They have gained a greater understanding of the needs of the common people, so that their outreach has gone deeper into the whole of life of men like Beekum. They have found richer meaning in what is recorded of Jesus’ ministry in the villages. “And the common people heard him gladly.”

Because most of the ventures in this comprehensive approach to life have been made in rural areas, the village receives major emphasis in the chapters that follow. Since, however, the training and experience provided by Christians in schools, colleges, seminaries, hospitals, and larger churches are indispensable in

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the continuous development of this full-rounded approach, these resources of town and city are naturally brought within the scope of the study, even though it centers on the village. Of necessity, illustrations rising out of personal experience or observation have come from India. We have tried, however, to give a picture of the world church at work. If we seem to arrive in India more often than in any other land, it is because India is home.

If the great work of reaching out is to succeed, it must be done by men who work together. Differences between them are of small importance compared with the greatness of the task in which they share. Differences in nationality become immaterial. In our use of the word "missionary" we are not referring to the so-called "foreign" missionary. The word can no longer be so limited. The missionary in any of our narratives may belong to China, Brazil, Africa, or North America. He is a member of a world fellowship of Christians engaged in one great mission among all mankind. It is natural to find that there still are more missionaries of experience from the older churches. But the newer churches are rapidly overtaking them. In the same way, differences between denominations do not loom large in a world picture. We have not distinguished among them, although where necessary to locate a particular undertaking the denomination may be stated.

If we were asked to prepare you, our reader, to serve in the Christian mission overseas, we would try to save you unnecessary blunders or tragic disappointments by giving you illustrations of what not to do. We would include stories of men and women whose hearts were broken because they did not

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understand those whom they served, or because non-Christian forces destroyed the work of a lifetime. But most of you who read this book are seeking another kind of information—information on the world church as it touches more closely the everyday life of millions in their own homes and villages. And to make these new ventures of the church better understood, we have tried to present the types which have been carried forward to at least a reasonable degree of success. We need not point out that mistakes and failures have taken their unpleasant but necessary part in this, as in any work of pioneering.

It is noteworthy that in this very period missions in many places are entering on their second century of service. The first century was one of evangelizing through the spoken word, and of building strong centers. These were necessary beginnings. In the new century, missions are reaching out far beyond the centers, giving new power to the spoken word by living it among the common people. It is with these emphases in mind that we approach this study.

*A century of outreach into all of life, together,
in the service of our Master*

CHAPTER ONE

The Light of Knowledge

High on a hilltop in Syria a man and a woman stood talking at the door of a tent. The woman was a professor from the American Junior College for Women in Beirut. The man was a Syrian sheikh. His village lay sprawled over the hillside below them.

The woman was urging a point with great earnestness. Almost before she stopped speaking, Sheikh Ali exclaimed, "No," and shook his head emphatically. "No," he repeated, "it would never do. My men would refuse to learn from women, even college women. And I refuse to let them learn. After all, some people, like you and me, are born to be educated and to rule. If this were not so, I could not converse with you thus freely. Others are born to work for those whom God has made rulers. What respect would the laborers have for us if they too could read?"

"Laborers?" questioned the professor. "Who worked harder than you, and whose arm was more valiant than your own in raising our tents, when the wind blew them flat? And because you labored, did your people cease to honor you? No, they admired you the more for your strength and your kindness to us, strangers. They were beside you in this good deed. May they not stand beside you in your knowledge?"

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"We are content as we are. My people have no need of book knowledge." As he spoke the sheikh surveyed his village, with its stone-walled, dust-colored houses. It was to him a satisfying sight.

"I wasn't thinking of book knowledge just for itself, but for what it could do for your people. Life could be much better for them." And the professor looked out over the village with the eye of a stranger. She saw many things which the sheikh overlooked because of his long acquaintance with them. She saw houses without a visible window; a pool of water at the edge of the village used by men and animals for washing, and from which the women drew the water for drinking, cooking, and all their household affairs; men and frowsy children and drab-scarved women working in garden plots in which there could be glimpsed a few cucumbers and cabbage, but little else. The wheatfields, chief source of food for the village, lay green and not yet ready for harvest farther away. While she watched she waited silently for him to consider.

When he finally spoke, it was with a trace of contempt. "If you and your girls want to teach the women to read, I am willing. I doubt if they can learn, but you may try. The men—no."

With the sheikh's permission, a few of the college students went into the village and talked with the women. The latter agreed with the sheikh. "We are too stupid. We can never learn." And they thought that this ended all question of their sharing in the project of village development.

But the girls returned the next day with their professor;

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and three village women volunteered to try. They learned to recognize a few words, and they were entranced with the college girls. They reported to their neighbors. The following day six came. The enthusiasm of the six spread, and the next day twenty appeared. Sheikh Ali bowed to the inevitable. If women could learn, anything might happen! Lessons in health and child training were added to the reading. The women found this even more interesting. They persevered, and the students taught and demonstrated all through the summer vacation.

This was in 1932. When college reopened, their fellow students envied the girls who had been through the new venture. Others wanted to try it. They decided to set up similar projects in other villages. They put on a play and raised money enough to finance the work another year. After a few more summers the work had grown beyond the resources of a comparatively small mission college. The government became interested and gave approval. Students from the American University of Beirut were especially interested. Other organizations provided helpers. And from this volunteer outreach of a group of girls there developed a far-reaching and practical program of work for the neglected villagers of Syria.

In the South Sudan in Africa, the initiative for a similar development came from the villagers themselves. It was they who became conscious of their need, and sent one of their own number to appeal to school people for help.

Their spokesman, a young Christian, approached the mis-

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sionary of the United Presbyterian Church at Nasir. "Our village needs a teacher," he explained. "Our chief wishes our young people to learn the things of use today, but we have no one to teach us. Have you anyone in your school who would come?"

The missionary reflected. Could he ask any of his students, who themselves needed all that the school could give them, to leave now and answer the call? But this was not an ordinary request. It demanded a student strong enough to endure the hardships of primitive living, consecrated enough to give his life to ignorant, uninspiring people, and good enough as a teacher to do more than start a few boys at reading and writing. However, it was worth trying. He went to a group of the older students.

"Is there one of you," he asked, "who will volunteer for such a task as this?" And he presented the call.

It was not an attractive proposition, as compared with posts in comfortable, well regulated mission schools in towns. The students hesitated. But finally one of them, a village boy himself, replied, "Send me, if you think I am able."

The young, partially qualified teacher entered upon his venture with misgiving. His school was an enclosure walled in by cornstalks, with more stalks over the top to keep out the sun. At first the village boys came out of curiosity; but they became interested and stayed. The whole village cooperated, and later found how greatly it had benefited. The success of this endeavor, the first of its kind in that region, led to the opening of three other schools within a three-mile radius of the first, and definitely offshoots from it. All of them are being

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taught by young men who began their studies in this first school, who then came into Nasir, the mission center, to finish, and have now gone back to their home villages to witness there for Christ.

That first venture was in 1933. By 1941 there were fifteen such schools in fifteen different communities. In every one of them, with a single exception, the teacher is a home boy who has been away at school and has come back to teach his own people.

SCHOOL AND CHURCH REACH OUT

Before these young men or the young women of Beirut were equipped to serve their own people, years of sacrificial labor had gone into the building up of the mission centers in which they were taught. Consecrated men and women had created those centers, in order that they might share with others the knowledge which Christ would have all men receive. They had built each center around a church and a school, or around a church, a school, and a hospital. And here it was that they had their homes and taught and served all who came.

Gradually, they became aware that there still remained multitudes of people who were in the greatest need of teaching and help, and yet who lived too far from the churches in the established centers to come to them. Their number was too great, and they were too scattered, and too busy keeping themselves alive to attend the schools at the centers. So, in response to their need, the next step was taken. And the church and the school came out to them.

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Those who have ventured forth to teach in distant places have required special training under teachers who combine far-reaching vision with practical knowledge. In addition, the village school pioneers have had to acquire intelligent "rural-mindedness." And their personal interest in rural life has had to be keen enough to be caught by their village pupils. Dr. Newell S. Booth, of the Belgian Congo, has indicated the scope of the task:

Every teacher going to Africa needs to realize that his work is not just to teach certain subjects to the children of the community; the task is to approach the whole community in an educational way.¹

Likewise, the church has been preparing and sending out men and women specially qualified for a ministry to those in desperate need of the help which the centers have to offer. In one part of Shantung Province, China, it is estimated that a household of six persons spends about forty-six dollars a year for food, clothing, and shelter. Although a number of village churches had been organized, these churches were foundering, because the people were too poor to maintain them and too untaught to know how to worship as Christians. A plan was made to give the church members the help they needed. The churches were organized into "pastoral districts," with a full-time preacher for each district, to assure regular worship. Then, two teams of specially trained men

¹ Statement made at the Church Conference on African Affairs, held at Westerville, Ohio, June, 1942. Found in report of conference, *Christian Action in Africa*, p. 76.

For complete data on books cited in footnotes, see Reading List on page 170.

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and women went out, each team to spend a year in each district, training and encouraging local lay leaders. To strengthen the work still further, other experienced leaders conducted special camps of a few weeks' duration each using a village church as its center. There were classes for deacons, for lay leaders of worship, and for Sunday school teachers. The village Christians were also given training in such extension service as the teaching of adult illiterates, and developing Christian home life. The teaching was very practical, and prayer was a natural part of each lesson. Aside from the hoped-for strengthening of existing churches, one tangible evidence of the new power received is that ten new village churches grew up. They were organized by the people themselves, and built with no mission help—and almost no debt.

In India, institutes are organized by provincial Christian Councils; the staff of teachers and preachers go out to live and work in village communities, staying long enough in each place to train volunteer Christian workers whose homes are there. During the year 1941-42, thirty-three of these institutes were held in the United Provinces. Other methods have been tried in many other places, usually with the emphasis on the preparation of men and women living in the villages to give their own people the knowledge of the Christian way of life. Such incidents as that which follows show the results of these efforts.

THE GREAT DAY

There is a village in India which we know. One day in 1941 all the village knew that a Christian service was to be

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held. The grass mat, specially woven and kept only for this use, was spread out under the large shady neem tree on the edge of the village. On it was a small tin trunk covered with a white homespun cloth, on which one of the women had sewn a cross in red. This served as an altar. The men, about thirty of them, were dressed in scanty white loincloths. A few wore colored shirts. The women were huddled together on one side, not on the mat, sitting with their backs to the men, their long full skirts spread about them, and their colored scarves drawn over their heads and drawn far down over their faces. Children played about, sometimes running to their mothers or creeping across the "aisle" to their fathers. The younger ones wore no clothes, the older boys had loincloths and the girls long skirts, like their parents.

An elder rose and stood beside the altar. He had been a leader in their old Hindu brotherhood, before they became Christians. He had gone to Christian Institutes several summers in succession at the nearest organized church. There he had learned new Christian ideals and how to present them to his people. He now led the group in a simple order of service, which he had carefully memorized.

After the elder sat down, the group sang, led by girls who had attended a two weeks' summer school at the nearest mission center. Then everyone became quiet. There was an atmosphere of tension, of excitement. Very slowly a young man rose and walked to the front of the group. His small son, not reaching to his father's waist, rose too and walked close beside him. The young man had something in his hand, neatly wrapped in a large colored kerchief. He laid it on the

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altar beside him, carefully turned back the folds of the kerchief, and took out—a Bible. It was a Bible printed in his own tongue. While they watched intently, he sought the passage he planned to read. It was too great an occasion for haste. He found the passage and read, at first stammering a little, then with more assurance, while his small son neither stirred nor moved his eyes from his father's face.

As these men and women and children listened to their fellow villager, they knew that they were beholding a miracle. They had believed themselves too ignorant, too backward to learn to read. But here was one of them, one who had grown up among them, who had looked just the way his own small son looked now. And he was reading a long passage from the Scriptures, like the men who came from the mission. He had not been to school. But he could read!

THE SHADOW OF ILLITERACY

To us, who take for granted the ability to read—not realizing that perhaps three-fifths of the world are illiterate—it is hard to understand that there is probably no one achievement more revolutionary in the life of a group than for one of its members to learn to read. It is an achievement vitally important to the development of the community, to the freedom of the individual, and to the growth of the church, whether in America, Asia, or Africa. The Bible is open before the new Christian who can read; it is known only dimly to the illiterate man or woman.

Adults find their new skill a protection against exploiters. The blindness of illiteracy places them at the mercy of others.

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Dr. J. Merle Davis, in his studies of the economic life of Christian groups in many countries, mentions some of the handicaps of the illiterate:

Bills of sale, rental contracts, postoffice and bank dealings, purchase of railway tickets, government and police rules, health measures, traffic and travel regulations and agricultural improvements, all are as a sealed book to the man who cannot read except through an intermediary. He can take advantage of few of the facilities for self-improvement that Government or the Mission offer.²

In Africa, Miss Margaret Wrong found that the women were intent upon learning to read, for fine and very real reasons. They wanted to be able to read the Bible at family worship. Their children were beginning to learn to read, and the mothers felt their ignorance to be a disadvantage. Often husbands were away and the women wanted to be able to write to them and to read their letters without need of interpreters.³

LIFTING THE SHADOW

Christian educators have long been searching for some way to pass on this valuable skill to men outside of schools. One of the successful pioneers in the effort has been Dr. Y. C. James Yen, well known as the organizer of the Chinese Mass Education Movement. His interest began when he went from China to France as an interpreter and Y. M. C. A. worker in the First World War. The men were homesick, but they could not write letters to their families. They were eager to

² *The Economic and Social Environment of the Younger Churches*, p. 86.

³ *Five Points for Africa*, by Margaret Wrong, p. 102.

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know what was going on in the war, but they could not read the papers. James Yen determined that he would teach them. He prepared a textbook and taught a class for six months. He was amazed at the ability of these so-called coolies from twenty-five to fifty years of age to learn difficult Chinese characters. After the war, Dr. Yen worked further on his "thousand character" system for reading and writing, and prepared four readers to be used in the Mass Education Movement which, with its many-sided program for social reconstruction, he sponsored.⁴

In India, Christian educators have long been wrestling with complicated languages, trying to adapt material prepared for the children's grades to the teaching of adults and young people unable to attend school. It remained for Dr. Frank C. Laubach, in the Lanao district on the island of Mindanao in the southern Philippines, where the language used was comparatively simple, to evolve a method with the Moros there which in turn served as a new approach to the teaching of the more complicated languages of India.

With the help of Dr. Laubach's experience, his patience, and his belief that all men can learn to read and learn quickly, the scattered efforts throughout India to establish literacy were unified, strengthened, and inspired. It was as though many fires were laid, waiting for someone with a flaming torch to set them ablaze. All over the country one began to hear of literacy conferences and literacy campaigns. At every gathering of missionaries, government officials, or national leaders, new

⁴ See "The Mass Education Movement in China," by Y. C. James Yen, in *Men and Women of Far Horizons*.

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literacy drives were discussed. There were parades and mass meetings where slogans on banners and speeches by enthusiastic promoters of the movement declared that India must be made literate—quickly.

As in all popular movements, enthusiasm died down in some places after the first excitement of these campaigns, but where there was genuine interest on the part of teachers and sound motives on the part of the taught enthusiasm continued. Some reasons for the amazing success of the newly adapted methods were obvious. The lessons were simple. Untrained men and women could teach others. The psychology of adults was recognized in the materials prepared for them. Men and women were taught one by one, not as part of a mass. Finally, Dr. Laubach insisted that extreme kindness and courtesy be used; there is no excuse for being rude or careless toward a man simply because he is illiterate. If the work is to succeed and spread, it must be upheld by love. No one demonstrates this better than Dr. Laubach himself.

EACH IN HIS OWN TONGUE

The eager learners who emerge from primers and first readers into the new world of printed words take for granted that they will find books waiting for them to read. Especially do the Christians wish to be able to read the Bible. Perhaps they never realize how astonishing it is that at least part, very possibly all, of the Bible is ready for them in their own language. Some printed portion of it is available in more than one thousand languages and dialects; at least one entire Gospel has been translated into eight hundred and eighty different

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languages. And of course the entire Bible is in print in all of the world's most widespread languages.

Behind the translators stand the Bible societies, which have financed the assistance of skilled linguists, have criticized and corrected manuscript, composed type, read proof, worked on plates, presswork, paper and bindings, packed and shipped, and have sold the copies at a price far below the cost of production, to those who need them most.

To appreciate the significance of this work of translating and printing, one should be present in a crowd of people when the packing case containing the very first copies of a Gospel in their own mother tongue arrives from the Bible society. One missionary describes such a scene at the center where he is stationed.

After a prayer, the box is opened, and the Gospels are taken out reverently, unless, as has sometimes happened, the excitement is too great, and they are snatched at. Those who have translated gaze at the words so often crossed out and re-written, now flowing in clear print on neatly bound pages. Those who have learned to read look with wonder at the lines which now form words and thoughts as they follow them. Each one begins to read aloud the passage where he happens to open the book. His friends listen, and look hard at the pages, amazed at the familiar words which he seems to find in the strange-looking marks. And they resolve in their hearts that they too will learn to read.

The experience of Dorothy and Dudley Peck in Guatemala is fairly typical of that of many who carry on regular mission activities while they work at Bible translation. Their story is

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told in some detail, to give an idea of the scholarship and the care which go into the work.⁵

CREATING A WRITTEN LANGUAGE

The Pecks spent their first years in Guatemala studying the language and observing the people, evaluating their life, "not from the point of view of North Americans but from the view point of world Christians." In the beginning they used Spanish, the language of the government and government employees. But Spanish was almost as much a foreign tongue to the Mam Indians among whom they lived as it was to themselves. Mr. and Mrs. Peck undertook to study Mam. The eager response of the Indians to the use of their mother tongue convinced the missionaries that Christian concepts and ideals must be expressed in its familiar terms.

The Pecks' routine work did not leave much time for translation. The area of their ministry was as large as Long Island, and most of it so mountainous that it had to be covered on foot or by mule. But they kept faithfully at their translations, preparing something each week for use in their evangelistic work and in Sunday school. They were eager to go further and translate the Gospels. But such translation depended upon a written language. And Mam had never been reduced to writing!

Thus to the Pecks fell the delicate and grueling task of helping to create the first written form of Mam. With an Indian committee, they first had to prepare an alphabet which

⁵ For this narrative, the authors have drawn upon a series of personal reports by Mr. and Mrs. Peck.

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would provide for all of the sounds, many entirely unknown in Spanish or English. Roman letters could not adequately express them; special symbols had to be arranged. To determine the sounds, there had to be vigilant, patient study of lips, teeth, tongue, and throat. The recording had to be scientifically accurate yet simple. One can imagine not only the Pecks' difficulty in writing the words, but also the problems of those who later set the type for the printing. The misplacing of one small symbol could completely change the meaning of a verse.

While the perfecting of the written language was proceeding, the Pecks were applying it in translations of the parables of the Prodigal Son and the Good Samaritan, the Christmas story from Luke, and fourteen chapters of John. Later they translated over thirty hymns into Mam from Spanish. Eight years after their first arrival in Guatemala, the whole Gospel of John was ready for distribution in a bilingual edition, Spanish and Mam. The American Bible Society and the Pioneer Mission Agency made the publication possible.

Meanwhile, they were contemplating the translation of the whole New Testament. But before so important a task could be undertaken they had to grapple with another problem—which dialect or amalgamation of dialects should they use? Mam is the most ancient of the Mayan languages. With the scattering of the Mayan tribes and their breaking up into isolated groups, dialects had multiplied. The whole purpose in translating the Scriptures into Mam was to bring them nearer the hearts of the Indians than the Spanish Scriptures had been. A wrong choice of dialect would defeat this purpose.

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The Pecks did not attempt to work alone at so serious a task. After preliminary studies and preparation in Guatemala, they spent a year at Harvard University, doing research work on a comparative study of the languages of the Mayan stock. Then, on their return to Guatemala, they made trips to four different districts, to collect comparative word lists. They brought informants from district towns for checking lists of words. They asked them to talk before recording machines, so that they might study their sentences later, for idioms and grammar.

As the work developed, they invited translators, eight to twelve of them, outstanding in six townships, to live and work at the mission. These translators represented the six major and practically all of the minor dialect divisions. For ten months the group worked on translation, spending three weeks out of each month over their books and records, and returning to their homes for one week to teach what they had learned, and to test the passages just translated. Following the period of revision, the Pecks did further work on the manuscript with Dr. Manuel J. Andrade of the University of Chicago, specialist in Mayan culture. By 1939, with the help of the American Bible Society, three thousand copies of the New Testament in Spanish and Mam were being printed.

PLANNING FOR BOOKS

Whether a man has just learned to read in one language, or has several languages at his command, he needs literature. The International Missionary Council at its Madras meeting in 1938 noted the extremes which are found in the literature

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available for Christians. On the one hand, all sorts of "isms" are thrust upon sophisticated Christians through books. At the other extreme newly literate Christians are starving for literature. The Council's findings on the subject began with this statement:

In the great battle of the books to claim man's attention for every sort of idea and belief, it is our concern to ask what place the books are taking that carry the message of our Lord. No Christian teacher, no Christian pastor, no Christian parent of a child that can read, no witnessing Christian but must be concerned with this question.

On the other hand, there are vast areas where there is little or no literature of any kind; there are churches whose whole Christian literature can be tied up in a pocket handkerchief.⁹

What wider opportunity for pioneering can be asked? In every land writers are needed who can create a literature of devotion worthy of Christ; writers on agriculture or industries, on family relations, on child training; others who can apply scientific knowledge to everyday living, and who will dedicate this knowledge to the building of Christian homes; educationists who understand the ability and interests of newly literate adults; writers who can make leaflets and pamphlets alive and challenging; newspaper and magazine editors and publishers; writers with a special gift for stories for children. There must be novelists and biographers who will use their skill to thrill men with the adventure and joy of Christian living; scholars to prepare Sunday school lessons or other group studies; artists, poets, and dramatists with such love for

⁹ *The World Mission of the Church*, p. 87.

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Christ that they long to give his life and teaching beautiful expression.

FOR THE NEWLY LITERATE

For the men and women who are just learning to read, and who are holding eagerly to their frail knowledge, special literature is needed. Village adults read children's material when nothing more suitable is available. The missionary searching for more interesting materials sometimes in desperation has to sit down and write his own perhaps poor but adult story and must then arrange for the printing of it at some local press.

Interested city people and college students are discovering that they know too little about village life to prepare materials that will be of practical use to these readers. This in turn sends them into the villages to get acquainted, and a new interest in their rural neighbor is thus aroused.

Leaflets and tracts on the Gospels, and books of worship for the guidance of scattered groups of Christians, are in large demand. Beyond these are small, inexpensive books on all sorts of subjects of interest to grown men and women. Much of this work is done by inter-mission committees acting jointly.

REACHING THE SOPHISTICATES

At the opposite extreme from these simple people just learning to read are the well educated men and women who perhaps may only be reached through books. The Lindsay Commission, which made a study of the effectiveness of Christian colleges in India several years ago, foresaw the possible need

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of literature for this group. The Commission states, "If it should prove to be the case in days to come that Christian colleges shall have to become fewer and that their opportunities of making Christ known shall become more restricted, the highway of Christian literature will still remain open. . . ." ⁷ Colleges in some parts of the world have had to close owing to wars, antagonism of anti-Christian governments, and even to lack of funds. But books carry on. The printed page passes through closed doors, even in the most orthodox non-Christian strongholds, like Mecca. It often gives less offense, where antagonism is strong, than direct preaching. When a man is alone with himself and a book, he is more responsive to a daring call or persuasive appeal than when in the presence of fellow men.

In many places today men are being denied the resources of strength that religion can give. In Moslem lands there is a rising tide of indifference and irreligion. In Turkey, to cite but one country, the young people are being weaned from Islam by the government, and nothing is offered in place of this religion. The schoolbooks say that there is nothing in the universe over and above nature.⁸ When in spite of these restrictions Moslem men begin to reach out after God, they find that there is Christian literature to help them in their search. One source is the American Christian Literature Society for Moslems, which has functioned since 1911, and which now touches Moslem lands everywhere. The Society itself prints nothing, but performs its service by providing

⁷ *The Christian College in India*, by A. D. Lindsay and others, p. 129.

⁸ See *The Moslem World*, July, 1941.

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publishing agencies of missions with funds for the production of literature.

Even where there are no legal hindrances to a full understanding of Christianity, other stumbling blocks may operate. In Latin America the church of medieval Spain and Portugal established there four centuries ago has absorbed so much of the superstition of the native peoples that tens of thousands of educated men and women have turned away from the church. They are turning toward agnosticism, pantheism, spiritism, and positivism, in search of something to satisfy. They refuse to attend church services, but they will read books. They are familiar with all sorts of secular literature from Europe and North America, and appreciate scholarly work. This must be offered by our own Christian scholars or, better still, by Latin American writers who can best understand and help their own people.

THE AVERAGE READER

Between the two extremes—those who are confused by too many conflicting ideas and those with too few or none—are all the ordinary people, with their demands, ever changing and growing. The Christian literature first provided for this group often consists of translations. For one example among many, litanies and daily prayers have been translated into the Igorot dialects of the northern Philippines, and the Episcopal *Book of Common Prayer* has been translated for use in the churches of these tribes. *The Upper Room* has been translated into and followed in a number of different languages. But now, an important further step is being taken. Christian litera-

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ture is being prepared within different countries in the language of the country, by qualified men and women, some foreign and some native to the land. Sunday school materials are being made more meaningful by the use of familiar illustrations. Original books of meditation and worship are replacing translations.

Books on home life did not have much weight as long as they came from foreign lands and were based upon foreign customs and points of view. Christian leaders in almost every country have agitated for homemakers of their own countries to write in terms of experience and ideals comprehensible to their readers. And they have succeeded, especially in China. Pamphlets and books are preparing Chinese parents and children to meet the rapidly changing order without being swept off their feet. Most of them find a way of preserving the best in Chinese tradition while presenting the best in Christian teaching.

Of Christian journals a great deal should be told, much more than this brief survey permits. There are the daily and weekly newspapers with Christian editorials, and regular news of special interest to Christians. They represent Christian views on moral, social, political, and religious problems. They are subscribed for by non-Christians as well as Christians, and are usually classed among the better newspapers. Miss Wrong states that "evidence received since the outbreak of war points to the fact that the desire for news is increasing the circulation of periodicals."⁹

⁹ "Across Africa," by Margaret Wrong, p. 68. New York, International Committee on Christian Literature for Africa, 1940.

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There are any number of Christian monthly publications in the various countries. Among such journals in Latin America is *El Heraldo*, a simple four-page paper long circulated in Peru. For many years at least two-thirds of all the persons who made written application for baptism in the Evangelical Church of Peru said that their first interest in the gospel came through their reading of this paper.

In the Belgian Congo the monthly journal, *Luma Lua Bena Kasai*, reaches probably 60,000 readers. It is a magazine by and for African Christians. When it was first projected, a missionary on furlough in the United States learned the process of electrotyping and electroplating. On his return to Africa he put this skill at the disposal of the new magazine, which is estimated by Dr. Emory Ross, General Secretary of the Foreign Missions Conference and authority on Africa, to be the best vernacular Christian magazine in Africa.

The women in North America have an important share in the periodical literature intended for women and children throughout the world. Part of their contributions on the World Day of Prayer is turned over to the Committee on Christian Literature for Women and Children in Mission Fields, a committee of the Foreign Missions Conference of North America. This committee uses the money to help finance inspiring periodicals in a number of countries.

As literacy increases, and it inevitably will, more secular magazines will be offered. Christian periodicals must be increasingly good to keep their present place of importance.

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NEWSPAPER EVANGELISM

One form of literature primarily for non-Christians is newspaper evangelism. It is of value also to literate Christians who are out of reach of organized churches. The method may be the insertion in a secular newspaper of Christian articles, or it may be an advertisement stating that free booklets on Christianity will be sent on request.

In Japan before the war there were forty offices for newspaper evangelism. Through one of these, Dr. Daniel Buchanan and his Japanese co-worker entered scores of villages with the gospel message, came into contact with hundreds of people, sent out a free monthly magazine, and loaned hundreds of Christian books.

At the "New Life Hall" in Fukuoka, serious inquirers who responded to newspaper advertisements were enrolled in the New Life Society. Each member paid a small fee, which made him a subscriber to the monthly paper, *New Life*, and carried the privilege of using the loan library. The paper had, in 1938, a circulation of 4,400.¹⁰

In Chosen newspaper evangelism outran that in Japan. In 1941 the number of those who responded and asked for literature was growing even while church attendance, under military pressure, was falling.¹¹

¹⁰ See "Advertising Our Religion," by Helen H. Shirk, in *Lutheran Women's Work*, April, 1938.

¹¹ See *Not with Swords' Loud Clashing*, p. 97. New York, The Board of Foreign Missions, Presbyterian Church in the U. S. A., 1940.

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PUBLISHING AND DISTRIBUTING CHRISTIAN LITERATURE

Our very best literature programs would not get far without the support of mission presses and bookstores.

The first printing presses in most African territories, and the first book distributing agencies for Africa, were set up by missionaries.¹² Even now commercial presses do only a limited amount of work in English or other European language. If Africans are to have literature in their own tongue, they must get it from the mission presses.

In the distribution of literature, bookstores and colporteurs play an important part. Jalal Kaloubek, a colporteur-evangelist of Syria, is a Moslem convert. Since his conversion he has sold and distributed thousands of Gospels, and thousands more of religious books and tracts among his own people. Much of his literature goes to men in thirty prisons, which he has gained permission to visit, from Sidon in the south to Aleppo in the north.

Mission bookstores often occupy strategic positions in towns and cities. They are highly regarded for the quality of their books and supplies, and for their courteous service.

In the British colonies in Africa, nearly all of the bookstores are under religious auspices. In Arabia, Bible shops play an important rôle in the work of the mission, as a center for the distribution of literature, and as a meeting place for personal discussion. The bookshop in Mosul, Iraq, comprises almost the sole evangelistic activity in the entire district at present.

¹² See *Five Points for Africa*, p. 103.

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One of the newest extensions of the bookstore service is the book van, with its showcases which can be opened up and displayed in any village. Book vans succeeded well in pre-war Burma and in Iraq.

Simple libraries and reading rooms are valuable, if there is someone able and willing to provide a few books, and the room, and the necessary time. Charlotte Wyckoff, in her small village center in the Madras Presidency, in India, uses a wide side porch of her own bungalow. Here most of the literate men of the vicinity come to read her newspapers, magazines, and books, both Telugu and English. Missionaries who have introduced reading rooms have declared that this is the most satisfying and valuable service they have been privileged to offer.

Some missionaries have collected libraries of small paper-covered books, which they send traveling about. The frail covers are reinforced with old heavy brown wrapping paper which has made at least one trip through the mails before coming to its present use. There are few if any pictures in the books, and the printing and the paper may be the cheapest. But the eyes of the village Christian who calls for the books shine as he takes them over, one by one. He wraps them carefully in the scrap of old cloth which he has brought for the purpose, unless the missionary supplies him with a special tin box. The collection may include a simplified translation of *Pilgrim's Progress*, several booklets on the different Gospels, a book on home nursing, a translation of Peter Rabbit, and a booklet on the care of chickens. All are equally welcome and read with delight. It is the borrower's responsibility to guard

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the books against rats, termites, fish-moths, and small, inquisitive hands, and to pass them on to the next reader or group of readers, who in turn will send them farther on their rounds.

TEACHING BY RADIO AND PICTURES

Other methods of teaching which are especially helpful among the illiterate and people just learning to read are radio broadcasts and phonograph records. In Latin America moving pictures have been used in the populous central valley of Chile, among other places.¹³ And in South Africa they are useful in social welfare work carried on among the natives of the Rand mines. This service is extending to workers in other industries in various parts of the Union of South Africa. The cinema circuit serves two hundred centers or more. The expense, which would be prohibitive for a mission, has been shared by industrial plants.¹⁴

Still pictures are cheaper, and satisfy interest where people have not become accustomed to moving pictures. These pictures, from either films or slides, can be shown in the most out-of-the-way village, with very little equipment. Missionaries who spend much time in villages at night use them constantly.

"NOW WE UNDERSTAND"

This chapter has recorded some representative methods used by men and women to spread the knowledge which they believe Christ would have everyone receive. Such men and

¹³ See *Not with Swords' Loud Clashing*, p. 20.

¹⁴ See *Modern Industry and the African*, by J. Merle Davis, p. 325.

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women have tried to send out the light of this knowledge far beyond the limits of their own activities. But they are aware that none of their methods will succeed unless supported by the same love and sacrifice that go into individual, personal work. This is true not only in the spreading of knowledge, but in all those fields of service included in this study. It is not the method, but the embodiment of the spirit of Christ which is the true illumination—the men and women through whom the Word becomes the Living Word.

Dr. John Van Ess tells a story from Arabia. "For years and years I had tried to present Christ to the Arab boys: his life, his cross, his salvation. A young American, fresh from college, with the light of heaven in his eye and the smile of God on his face, came to join me for a short term. For fifteen months he taught the boys, lived with them, played with them, brothered them. Then, by an accident, God took him. The boys began to come to me and say, 'Sir, now we understand what you have been trying to teach us about God; how he made himself visible, and lived among us, and suffered with us, and died for us. We have seen it in Mr. Raymond. That is what God did.' I awoke to the fact that we cannot make men hear the Atonement; we must make men see it."

CHAPTER TWO

The Blessing of Health

Just as the light of knowledge is being carried out from schools and churches, so the service of health is extending far beyond hospital walls. The hospital will always be needed, as long as there are sick bodies to be healed. It is needed to train those who are to render the service of healing. It is at the heart of all newer work, keeping it moving, giving it life. But its service is not confined to the mission center.

Every doctor who steps from the hospital door is overwhelmed by the suffering, so much of it needless, which he must pass by, because he is only one and the sufferers are so many. The trained nurse working in the wards hourly faces this suffering which need not have been. Children scream when burns are dressed—burns that have become foul infections through ignorant, desperate home treatment. Parents must be comforted and children tenderly nursed, because eyes so long neglected will never see again.

The missionary in the school is filled with compassion for every child who comes to her from a home of poverty. There are so many whose cheeks and chests shrink in, and whose stomachs bulge. She thinks of their sisters and brothers and cousins back home in the villages whom she cannot possibly reach.

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The general missionary too, who lives far from any large center, out among the neglected men and women and children, is never free from the consciousness of their suffering. Wherever he goes, after the first joy of greeting, the sick are brought to him and he is led into huts where the fever-stricken lie. He must see them all and hear their troubles before he can start to preach or teach. More than one missionary has been broken by constant association with suffering which he has not been able to relieve. But the search has gone on steadily for ways of relieving the pain of those who are ill, and of preserving the joy of health for at least some of those who are well.

OUTREACH THROUGH THE CLINIC

The first attempt of the hospital to extend its service is usually through the outpatient department. This is a well-established means of outreach. Many can visit a hospital clinic who could not possibly be accommodated in the hospital wards. A man or woman, or a whole family, seeks the help of the clinic and then vanishes into the crowds of the city or the dusty roads that lead out to a village. They may come again, if they live near enough, or they may never return. This makes the visit an exceedingly important opportunity. If the fear and uneasiness of the patient and his relatives are to be replaced by confidence and courage, some qualified member of the staff must be available to give them a sympathetic hearing. The social as well as the physical background and problems of the patient must be discovered and recorded. Not only do such records serve in this one individual treat-

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ment, but the compilation of case histories helps in the national and international attacks upon the various diseases.

The teaching in the clinic may include a health lesson related to the patient's own illness, with suggestions for preventing its recurrence. And from the first it aims to give each person a glimpse of the love of Christ for him, with the hope that he will want to learn more whenever possible.

A maternity hospital is peculiarly fitted for clinic service. Here is one in Santiago, Chile, that has a Pre-Natal Clinic, directed by one of its nurses. She receives the splendid cooperation of a Chilean doctor, a dentist, nurse helpers, and a Bible teacher. Although associated with a hospital, the clinic is not on its premises but in the center of a poverty-stricken area. Its very humble buildings provide a haven of cleanliness and health to those who would otherwise have no hope of receiving expert medical advice. The nurse herself lives at the clinic. In one year the staff cared for seven hundred and twelve mothers in more than four thousand consultations.

One service of the clinic, not at first anticipated, has been the help given to many unmarried mothers. In some cases a marriage has been performed before the baby's birth. Even where this was not possible, the young mother has had training in caring for her baby and herself and has been taught a better way of life.

Out of the Maternity Clinic has grown a Dental Clinic, especially for the expectant mothers and their older children. There is also a Mothers' Club, which meets once a week on a clinic day. Four eight-week courses are completed each year and the mothers receive diplomas. The fathers are invited to

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the closing session, which is always held on a Sunday afternoon. A missionary experienced in social work speaks on the relation of the child to the home or other subjects that involve fathers as well as mothers. In still further extending the clinic service there is now a Baby Welfare Department and a Pre-School Group.

The logical next step from the clinic attached to the hospital is the traveling clinic, which moves about in the territory served by the hospital. In the American Hospital in Guatemala the ambulance clinics, held about four times a year, are serving a dual purpose. They are breaking down long-standing prejudice against the work of Evangelical missionaries and are reaching places where medical care is badly needed. The plan is to go in cars to a remote area and set up a clinic camp for a week or ten days and then move on.

Suppose we look in at the clinic a short distance out of Comitancillo on its tenth day. A missionary doctor and his wife, two missionary nurses, and two locally trained nurses carry on the purely medical work, while four other missionaries and a few local pastors and religious workers look after the visitors and hold religious services. One missionary has a vacation Bible school for the children. The charges for medical treatment are so low as to be within anyone's reach but high enough to assure respect. Consultations are ten cents each and so are medical injections. Twenty-five cents is charged for teeth extractions, as many as a person can stand at one sitting. Aside from patients requiring surgical treatment, many come who are suffering from malaria and many varieties of worms and intestinal parasites. To keep order

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and to assure people that they will be cared for, tickets are issued for consultation as fast as patients arrive. The tickets for all ten days were gone by the end of the third day. Prospective patients bring their blankets and camp informally all about the place. Religious meetings are held each morning in the tent where people patiently wait their turn to see the doctor, and each night in a near-by home. On this, the last day, leaders from the vicinity have come to thank the workers. Many who have not been able to get treatment have learned of the next stopping place—a day's journey away—and are on their way to meet the clinic there.¹

The whole atmosphere of the clinic camp is one of friendliness and freedom from suspicion. The patients have learned to know the skill of the doctor and the thoughtfulness of his co-workers. They have begun to understand the motives that have led the visitors to undertake this service. The doctor and nurses and evangelists have likewise been learning. The experience of village living has helped them to understand better certain attitudes of mind and certain illnesses.

Some doctors use a smaller outfit with fewer helpers, and devote all of their time to village sufferers. Dr. Margaret Rottschaefer of South India is such a one. She spends most of her life in a tent, working out into surrounding villages, with an Indian nurse and a Bible woman helping her. Her chief service is to lepers. Near her tent is a mat shelter where lepers may come on certain days or stay and receive her ministrations. This includes weekly injections and care of

¹ From report of M. I. Smith, R.N., May, 1940, on "My First Adventure with a Guatemalan Ambulance Clinic."

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ulcers and infections. She has another shelter for inpatients who are not lepers, built against a mud wall, where the poorest villager can feel at home.

The numbers of people cared for in this simple manner are impressive. In one year more than 15,000 injections have been given to lepers. At the tent dispensary 1,640 new patients were registered and 3,578 treatments given. This is in addition to treatments given at little roadside centers which she and her helpers visit three days a week. One sees here a magnificent service for Christ, far beyond numerical measure.

Dr. Rottschaefer is one of many medical and nursing missionaries who, while personally supported by a denominational mission board or society, work through the American Mission to Lepers. This Society provides funds for medical supplies, food, clothing, buildings, and general maintenance of colonies and clinical stations for lepers. Mission and government groups maintain the workers.

Sometimes a nurse works alone in a place where no doctor is available. Nurse Ebenezer of the Checkanurani Child Welfare Center in India is only five feet in height and ninety pounds in weight; but when a crowd gathers around that Center at a crossroads in the robber-caste country she is big enough for them. With the help of a few women she separates them into groups of children with sore eyes, those who have wounds requiring treatment, those who need baths and cod-liver oil or porridge and milk, and pregnant mothers who need counsel. Serious cases are sent to a doctor. Here is a boy, jaw set and body stiff with tetanus. Probably too late, but worth a try, so here's bus fare to the big mission hospital

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twelve miles away. Log fell on a man's leg and fractured it; here comes a car that will take him to the missionary doctor. Village barber woman has bungled a maternity case and the babe is dead, but there's no one except Nurse Ebenezer to deliver the babe and save the mother. Next the Brahman child with pneumonia, but the orthodox mother had trusted the village quack rather than risk defilement in travel by bus and cart and handling by strange nurses and doctors. So the little boy dies, an only child.

Through all her strenuous days Nurse Ebenezer keeps her smile and her poise and would be the last person to think of herself as a ministering angel to hundreds.

A missionary was preaching in the market place of a village in Africa. And he spoke of Jesus. At the close of the service a man from another village approached and said, "I know the man you have been talking about." The speaker, surprised, answered, "Impossible. The man of whom I spoke was on this earth almost two thousand years ago." "Oh, no, he has been in our village. He healed many. I saw him." And then as the stranger went on with the story of what he had seen, the speaker realized that he was describing the sacrificial service of a medical missionary somewhere in the interior.

DOCTORS FIND NEW WAYS OF REACHING OUT

Dr. Aaron McMillan is a Negro physician who went under missionary appointment from a successful practice in Omaha, Nebraska, to a poverty-stricken section of Angola, the great Portuguese colony in West Africa. He began with a thatched mud hut, a few medical supplies, and his inexperienced wife

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as his only assistant. He needed a sterilizer, so he made one from gasoline drums with an automobile tire gauge as pressure indicator. With the help of friends in America he has gradually built up a hospital, strikingly clean and well equipped, to which many patients come, and from which the members of the staff go out to many more who cannot come. When the doctor visits a village, he consults the local medicine man before carrying out his own treatments. By this touch of tact and by his skill in major surgery, he has won the admiration rather than the resentment and jealousy of these hereditary witch doctors. His chief assistant was once a witch doctor's apprentice who has now become outstandingly skillful in scientific medicine.

Dr. McMillan is training men and women who can never be qualified doctors or nurses but who can do a great deal to alleviate suffering. The training is very practical. He teaches them how to give hypodermic injections, to bandage wounds, and take temperatures. He or an assistant gives illustrated lectures on anatomy, physiology, bacteriology, and parasitology. Some of these partially trained men and women work out from the hospital. One group treats 9,000 patients a year for venereal and tropical parasitic diseases. Others are maternity workers. One is a nurse who makes a monthly circuit of outlying settlements. Fifteen have proved reliable enough to be sent out to distant villages as "dispensers."²

Dr. "Bob" McClure is a Canadian physician in China who has become well known through his adventures on the Burma

² Adapted from "Jungle Doctor," by Linton Wells, in *Opportunity, Journal of Negro Life*, March, 1942. Used by permission of National Urban League.

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Road during the war. In the years preceding its outbreak he had tried various methods of extending his own services and those of his staff out into the rural areas beyond the confines of the hospital in which he worked. He felt that the time had come when the local practitioner, however poorly qualified, could no longer be ignored by the mission hospital. Working against him would only make him a dangerous enemy.

Dr. McClure set out to win the cooperation of these men. He gradually grouped the practitioners in his field into grades from "A" to "D," depending on their training and skill, and placed responsibility on them accordingly. "A" men, from medical schools of good standing, appreciate help from the hospital, and are glad to serve it in return. "B" grade men, trained as dressers in the mission hospital and now with institutions of their own, are prepared to cooperate closely with the mission hospital. This keeps their standards high, and furthermore they serve to extend the activities of the mission hospital without added financial strain on the mission. Grade "C" men cooperate less closely, but still benefit from the association, and offer a greater outreach for the mission hospital staff, through their clinics. The "D" group are still less well qualified, "an accumulation of old style Chinese medicine men who have read a patent medicine advertisement or two; ex-coolies of the hospitals and ex-army men whose army experience varies from one month to ten years as dressers." The hospital has classes lasting a week or ten days, twice a year, especially for these men. One or two subjects are taught each time, simple enough to be understood, and necessary for help-

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ful, safe practice:—common eye diseases, ringworm of the scalp, malaria, cholera injections. Only those attending these classes are permitted to purchase from the hospital the drugs recommended in the classes.

Any new methods worked out in the mission hospital are explained to the men of all grades. Efforts have been made to standardize equipment and to recommend its use by all, down to the "D" grade men. The joint purchase of sera, vaccines and drugs reduces cost, and assures fresher stocks. The mission hospital has become a training institute, and a center for more serious cases. After extensive experience, Dr. McClure found it wise to include only Christians as "A," "B" or "C" cooperators. Without a Christian background, men could learn the technique, but not the main ideal of the work. After four years of enemy occupation, and in Dr. McClure's prolonged absence on other duty, the groups were still carrying on and had organized a cooperative for financing medical and health work in the area, and were meeting regularly in the place of worship of the Christian group.

THE NONMEDICAL MISSIONARY HELPS

No one is closer to the neglected and desperately needy than the ordinary evangelistic missionary. He lives among them and loves them. He can no more resist cleaning their sores, bathing the children's inflamed eyes, or giving them cough mixture than he could refuse to relieve the pain of his own child. His intelligence and ordinary first-aid training guard him against attempting more than the unskilled person should. If there is a mission hospital anywhere within moderate reach,

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he manages to get his people there when serious care is needed. He is the best promoter of the hospital in the region.

The woman missionary, who is giving a simple treatment inside the courtyard of a village house has her self-invited class close around her, so close that she must move them back to have elbow space. They watch every move in the preparation of the mustard plaster and its application. They listen intently as she talks about the care that must go with it. They are impressed by the most ordinary procedure in home nursing. By the time she leaves the patient she has taken a step toward saving a child, has taught a number of lessons in cleanliness and sanitation, and has preached a young sermon. And when she returns on the morrow she finds yesterday's group, expanded, ranged along the edges of the roofs overlooking the courtyard. They have come to see if what they have heard of the doings and sayings of the missionary are actually true. The missionary knows from experience that the interest will not go beyond curiosity for many, but she also knows that a few mothers will nurse their children better in future illnesses. And she has made new friends for her Master.

Non-medical missionaries recognize their limitations, and look forward to the time when doctors will join them in large enough numbers to carry on an adequate service of healing. Until that time, the alternatives are "hands off," while men and women and children suffer and die needlessly; or "roll up your sleeves" and save those whose illnesses you have been taught to attack.

The channels through which the cooperation of all the medical services of mission agencies may be further developed

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to meet the great demands upon them already exist in the Christian Medical Council for Overseas Work, affiliated with the Foreign Missions Conference of North America and having its offices in New York. Its director is Dr. Edward H. Hume, former head of the Yale-in-China Hospital at Changsha. Wherever mission hospitals are carrying on work, information and advice from this clearinghouse of Christian medical work are available.

When the medical and the evangelistic missionary work together, they make a great team. In North India the combination is found in the same family. "Jack" Moore is husband and evangelist, and Marian Moore, wife and M.D. They have a couple of tents, a station wagon, a few dispensary boxes and chairs, tables, and roped cots, for their combined work in a densely populated Ganges River district. A tent-top beside the station wagon serves as a village clinic. A tent made by village sewing men provides a small office for a record table and dressings box, and a second room is used for special examinations and treatments. Dr. Marian's chief assistant is a graduate male nurse, with experience as a hospital druggist. He compounds medicines, sifts powders, measures and mixes the ointments needed. She commends his "light touch at extracting teeth plus the strength of right arm to go with it." Moreover, "he has exceedingly great patience. He does his work with splendid consecration to the Great Physician and by his help." There are no opening and closing hours for such a clinic. When people have come by oxcart and must get home to their children by night, one cannot turn them away or ask them to wait. Jack Moore's preaching is

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upheld by Dr. Marian's practice, and her practice is given greater meaning by his preaching.

MORE DOCTORS NEEDED

"In a certain Chinese province there is one doctor with modern education for every million people."³ "The Chinese have only one hospital bed for every twelve thousand civilians."⁴

In Capetown, where Negro doctors are few, "the infant mortality of 14.93 per mille among Europeans rises to 173.66 per mille in the case of non-Europeans."⁵

The Commission on Cuban Affairs has reported that physicians are concentrated in Havana, while people in the interior are neglected. No person need suffer from want of medical care in the capital. But as yet no system has been devised whereby the great mass of Cuban people who live in the interior can secure adequate medical or hospital care.⁶ Such statements as these are a challenge and an invitation to medical graduates.

The regular training of doctors and nurses has been going on ever since mission hospitals were founded, but the supply never comes anywhere near the need. The problem is of such importance to future medical work that no mission attempts

³ *For the Healing of the Nations*, by Henry P. Van Dusen, p. 173.

⁴ "A Great Door and Many Adversaries," p. 19. Published by Presbyterian War-Time Service Commission, New York, April, 1942.

⁵ "Thy Kingdom Come," by S. W. Lavis, Bishop Coadjutor of Capetown, 1937.

⁶ See *The Cuban Church in a Sugar Economy*, by J. Merle Davis, p. 44. New York, International Missionary Council, 1942.

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to face it alone. All missions are cooperating in a few high-grade medical training centers, with scattered centers for training doctors and nurses of simpler qualifications.⁷

Dr. S. Sze, the Secretary of the Chinese Medical Association, while on a visit to the United States, pointed to a map of destroyed and damaged hospitals in China and said, "During the war, cannot medical missions discover ways of unifying their hospitals and teaching centers for the greater service of China? After the war, is it essential that they return, each one of them to rebuild destroyed buildings and reoccupy former centers, in precisely the same way as before? Must they not develop a new unified program that shall include both buildings and forms of work, transcending earlier demarcations between denominational bodies, and developing a wise relationship to the national health program?"

PIONEERS IN PUBLIC HEALTH

In many countries, missionaries, medical and nonmedical, have been pioneers in public health service. Sanitation, control of epidemics, water supply, and health propaganda are the responsibility of a government. The peculiar contribution of missionaries is initiating, introducing, and demonstrating. One of the most recent instances of this service is in India in connection with providing for the sanitary disposal of sewage where each house must make its own arrangement. Better methods of disposal have promise of making villages much pleasanter to live in and of cutting down illness and death

⁷ See *Bulletin of the Christian Medical Council for Overseas Work*, February, 1942, p. 1.

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traceable to exposed sewage. Moreover, if men and women are no longer required to gather up and remove human filth from houses in both cities and villages, they will be spared the degradation of untouchability. This is of peculiar importance to Christians because many of these so-called "sweepers" have been baptized and have joined the Christian brotherhood.

A number of mission hospitals, schools, and rural welfare centers have been working on this problem in different parts of India. The bored hole latrine has become quite a proper and popular subject for discussion at any gathering of missionaries. A close second to it has been the septic tank, on which Dr. and Mrs. F. G. Williams of Ushagram have worked most persistently. After ten years' experience in their village training school they evolved a septic tank simple enough and cheap enough, when installed by the householder himself, to be within reach of better village homes. Dr. Williams invited men from colleges and seminaries to come and learn how it could be done. Then he wrote about it, in a sixty-page booklet, *Rural Home Sanitation*, which has gained a wide circulation.

THE EMPHASIS OF THE FUTURE—PREVENTION

Every thoughtful missionary, medical or otherwise, recognizes the importance of preventive work. We hear this need presented from every land. One of the findings of the 1942 Conference on Africa held at Westerville, Ohio, was:

That the health problems of Africa are exceptionally serious and demand more attention through education and health cam-

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pains than has yet been given to them so as to work towards the elimination of some of the most dreaded forms of sickness and pests.⁸

Prevention may have to start with ridding the path of old obstructions. Among the Zulus, for instance, medical work must begin by showing the people that disease is not caused by witchcraft. Doctors in Africa, in cooperation with other scientists, are making a study of the extent and the effect of belief in spirit possession. Superstitions must be cleared away before there can be any understanding of the causes and prevention of disease.

Mission doctors, with their accumulated case histories, have contributed to the information needed to fight some of the world's worst diseases. The schools specializing in tropical diseases look to them as their most reliable helpers, both in collecting accurate information and in testing new methods. Governments depend on them. And when some means of prevention has finally been accepted, they are the ones through whom these reach the people. For instance, in countries where smallpox has been accepted either as an evil visitation or as a blessing from the gods, mission doctors have been among the first to convince people of the benefits of vaccination.

TEACHING PREVENTION

Most mission schools have classes in hygiene. But there is a tendency for the pupils to cram the information for examinations and then forget. One mission in India has given its teachers in both boys' and girls' schools the help and backing

⁸ *Christian Action in Africa*, p. 170.

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of a specialist, in the effort to make the classroom lessons real. The special teacher is Helma Josephine Fernstrom, everywhere greeted as "Jo." She travels long distances from school to school, in railway compartments where women and children pile themselves and their bundles and baskets close around her, filled with curiosity over this large, fair woman who looks so strong and cheerful. Often she spends the night sitting up, partly because no one around her intends to sleep when there is a chance to visit with such a novel traveling companion, and partly because her six-foot frame would take up bench space needed for sleeping babies. She arrives at her destination with clothes wrinkled and smile veiled with soot and dust. But after a bath and a meal, she emerges into the school yard to be welcomed hilariously by the children.

"Jo" devotes her whole visit in a school to Christian teaching built around health. While she and the school nurse give physical examinations, she is able to point out warning symptoms and to encourage each sign of progress. She gives talks to the different groups, with her illustrations drawn from the physical examinations. She investigates the daily fare of the school and the attitudes of the children toward the food. On this she builds her talks on nutrition. With the help of colored still pictures and movies and large posters she explains the causes of familiar diseases. She teaches the whole school a new health song. And on her last night, with the help of several teachers or advanced pupils, she produces a puppet health show. The puppets make health so joyous and ill-health so ridiculous that the children never forget what is said. They look forward to her semiannual visit with excite-

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ment, and they remember her health lessons as some of their happiest school experiences. Graduates of these schools have often had occasion to thank "Jo" for saving them and their children from suffering which their parents accepted as inevitable.

Another worker who has made a deep impression with her health teaching is Dr. Catherine Mabie, who has recently retired from the Belgian Congo. She gave up her own work in a hospital when asked to join the staff of a training school for teachers, men and women, and for preachers and their wives. There are nearly six hundred Christians in the training school community. The school course lasts for three years. Dr. Mabie has classroom work in physiology and hygiene for all of the students and wives of students, using a textbook written to order for these pupils. She prepared a simple book of lessons in hygiene for them to take out and use in the village schools wherever possible. The lessons covered nearly all they would need to know about the commoner diseases, their causes and prevention. Her microscope has been Dr. Mabie's chief aid. Under it, even illiterate women can see the reality of the trypanosome, the cause of sleeping sickness. They ejaculate over malarial parasites. And when they are told that these are carried by mosquitoes, they give up other things to buy mosquito nets for their babies.

Dr. Mabie holds a prenatal and a baby clinic, caring for the children and giving instruction to the mothers. Deaths are rare among babies whose parents are in the training school, in contrast to conditions where there is inadequate care. Every family while in training learns to plan its food

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carefully, with the children's needs especially in mind. They must raise their own food and cook it. Thus Dr. Mabie spreads health education out through the country where these men and women go to live and teach and preach. After forty-three years of it she feels that God guided her in choosing to make this her life work.

APPLIED KNOWLEDGE OF NUTRITION

Foods now have a recognized place among the defenses against needless suffering. In the laboratories of governments and universities men and women are testing and demonstrating the effects of certain foods and food combinations on health. Who is to bridge the gap between scientific discovery and suffering human beings? The answer in many areas is—the missionary.

The importance of foods for growing children is recognized by mission boarding schools. But often the food budget simply refuses to stretch far enough to give the children what they need for good health. Some schools can build up their diets from school vegetable gardens. Shudir Roy, at Moga in India, is doing this successfully, and gives health lessons at the same time. In the classroom and in the dining courtyard, the boys learn what foods are best for maximum health and strength, and how to raise them in their truck gardens. The gardens are the best the boys or the neighboring farmers have seen. The work is done with equipment simple enough that the boys can make similar gardens when they return to their own homes, where the food problem is often more acute than at school.

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In 1940, the house-fathers and house-mothers from mission boarding schools of northern India gathered together in Saharanpur for their first conference. They threshed out some of the problems of health in the home life of the schools, emphasizing the possibilities of foods. One outcome of the conference has been a booklet on building up more adequate school diets from cheap, easily available foods.

RAISING THE STANDARDS AMONG MIDWIVES

Other extremely important forms of prevention include the teaching of midwives in the care of the mother before the baby comes and the care of the baby later. Where surroundings are unsanitary and old wives' tales still direct the birth of a baby and its early care, there is much unnecessary suffering.

Like everything else in the preventive field, this teaching requires so much time and such endless patience that not many have followed it through. The few who have made progress have been the ones who made this their one special job. It demands going into homes, making friends, and finally reaching the midwives. To get their confidence and cooperation the greatest finesse is required. They are ordinarily the most "hard-boiled," vulgar, dirty women in the community. Any criticism from the newcomer rouses jealous suspicion and fear of losing prestige. As a result the door of service in the neighborhood may be closed. In spite of all this, some nurses and doctors have won confidence and have been successful in persuading midwives to abandon their unspeakably dirty practices and to accept help. And their lessons have saved children

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and mothers, not just from unnecessary temporary suffering, but from permanent injury or ill-health. Dr. Kheroth Bose, who taught midwives successfully in Amritsar, India, believed that an experienced midwife can learn more intelligently and is more apt to apply her training than the girls who are found in the usual training classes for nurses.

FIGHTING AGAINST ALCOHOL

Alcohol has carried its curse out into industrial centers and scattered villages to men who have no knowledge of its effects. There has been an impressive demonstration in Western Africa of how the problem may be attacked in villages. It was begun by Dr. Henry C. McDowell, who knows his people of the Angola tribes and realizes that talking by outsiders leads to little action. Carefully choosing the right time of year, he went into a village where alcohol was a menace to happiness, health, and Christian living. He talked with the men and he got them to talk. He stayed on with them. They prayed together, day after day, until they were honestly and deeply convicted of the sin of drunkenness.

The men then worked out in their own way a pledge and a plan for stopping it among themselves. Five men were selected from their group to go to the next village. These five held similar discussions and prayer with the men of the neighboring village, and presented their pledge. The second group adopted it. From here five men joined the first five, and the ten men went on to the next village. So the movement spread and the crowd of witnesses grew, village by village. By the time the circuit had been completed and the

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drums announced the return of the travelers to their starting-place, their company had grown to seventy. Imagine the impressive homecoming and the joy of those who had started them on their way! The gathering was a solemn one. Those present realized that they were pledging themselves to a difficult task in which there could be no outside support. But they were prepared, with God's help, to see it through.

SEX EDUCATION

Another phase of preventive help is sex education. As boys and girls break away from the customary rites and teachings of home and clan, someone must supply better teachings, if the young people are to be spared the cruel price of mistakes. This has been done beautifully by Mabel Shaw in Northern Rhodesia. Her school is in the midst of African villages, and everything in it is in harmony with simple village life. In the school courtyard is the little House of the Tribe of Christ, where the older pupils of the school and the older girls living near by gather in the evening once a week as the "elders," or *bakalamba*. Here it is that girls are received into the *bakalamba* when they reach puberty.

It was Mariya Musonda who was received on that particular night. She knelt alone under the little glowing lamp that is the symbol of the Tribal Fire that never goes out. After the opening act of worship and praise I spoke of her childhood, giving thanks for all the good we had seen and making confession of the faults we had known in her. But now childhood was laid aside with all its wrongs; only its graces and its goodness remained. Today Mariya stood on the threshold of wider life, a life that had duties and responsibilities, and upon these things I dwelt. An act of

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thanksgiving for her physical growth followed, and for the promise of child-bearing that had come upon her. She stood and put her hands in mine, and I said, "Mariya, you are now one with us in this Tribe of Christ, to be his in love and loyalty for evermore." Then there was a little litany of petition for endurance and hardihood, for meekness and gentleness, for industry and skill in all the works of a woman.

Mariya had come to me for instruction the previous day; that is the one great opportunity I have of giving them individual sex teaching. It was a long time before I earned this privilege. At first . . . the instruction was given by the old women, and old customs were followed. I did not question it; I was a newcomer and strange to them. I waited for some years, then with Mwenya I was allowed into the house of *chisungu* and heard some of the teaching. It was good in parts; respect, obedience, hard work, and endurance were stressed, but it was mixed with much that was repulsive to me.⁹

By very slow, steady steps, the teaching was carried over to the school, and gradually Miss Shaw was approved as the teacher. In regard to preparation for marriage, Miss Shaw writes:

I waited eight years, knowing that all the little girls of a certain age went out into the forest, into the shade of a certain tree known for its fertility, and there did as was the custom of their tribe certain things in preparation for marriage, things that might be harmful physically, but, worse than that, were destructive of all clean sweet thought, actions that centered the child's thoughts on its sex. The day came at last when the *baḳalamba* came to me, and after a long silence they began to tell me of these customs. . . .

"Why have you come to tell me all this?" I asked. "Because we are not sure. Are these things necessary; must we do them if

⁹ *God's Candlelights*, pp. 56-57.

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we are to bear children?" After I had answered them I asked what had made them question it at all.

"It is this way. When we go to the river to play, or into the forest for firewood, we feel we are in the light, in the Chief's presence, but when we go into the shade of that tree we leave him and go into the dark and shame; our thoughts, our words are shameful."

We talked it out and agreed that these things were not necessary and should not be in our school. I told them at the end that I had long known all these things. They looked at me in great surprise, and went away wondering.¹⁰

COOPERATION IN SERVICE FOR HEALTH

A deepening spirit of cooperation usually develops among those who serve side by side. This results in more work done, and offers tangible evidence of Christian brotherliness. Many have achieved cooperation, but none better than Dr. Douglas Forman, founder and until recently physician in charge of the Jumna Dispensaries in Allahabad, India. The Dispensaries have established relationships with five non-Christian organizations and institutions in Allahabad. All five are organized for community service. Likewise, they have secured the cooperation of non-Christian individuals, both laymen and physicians. In gaining the active, volunteer services of well-trained non-Christian physicians, Dr. Forman has held to high standards of cooperation. Each honorary doctor undertakes a definite responsibility and can be counted on to be in his clinic on his appointed days. They are welcomed with friendliness by the supervising doctor and the Christian medical

¹⁰ *Ibid.*, pp. 58-60.

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staff. And all Christian assistants—compounders, technicians, record clerks, and nurses—are schooled by example and quiet persuasion to show friendly deference to them.¹¹

For successful cooperation with non-Christian governments we turn to China. True to the teaching of her leader, "We construct while we resist," China has embarked on a policy of state medicine, in the midst of war. Every administrative district of seven to ten counties is to have a special hospital center: a mission hospital wherever one exists, while government hospitals are set up where there are no such facilities. The government health authorities, having observed the work of mission medical institutions for many years, welcome their help. Dr. Forman quotes Dr. Edward H. Hume's comments on the situation in China:

Both national and provincial government organizations make it clear that they regard the Christian hospitals and related medical institutions as wholly indispensable. . . . The government could not afford to replace the two hundred and fifty mission hospitals that are flung far and wide over the land. These mission institutions helped to win the confidence of the people in their communities and are therefore true advance agents of modern medicine. The spiritual impulse that energizes their staffs and helps to create an *esprit de corps* within them is something of inestimable value. . . . "We cannot do without the Christian hospitals; let them plan to work with us," say governors and health commissioners in the provinces in which the National Health Administration has control.¹²

¹¹ From a paper by Douglas Forman, M.D., at the Sixth Biennial Conference on Medical Missions, held at Clifton Springs, New York, April 25-27, 1936.

¹² *Ibid.*, pp. 40-41.

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AID FROM LAY GROUPS

The trend of medical work toward those who have been neglected and the emphasis on preventive work open up many new opportunities for service by groups of lay individuals in the churches. Here are some of the things that Chinese Christians are making a part of their "Health Standard for Christian Homes": daily sweeping in and around the house; drinking only water that has been boiled; all food to be served hot, or kept covered from flies; dishes to be washed in water that has been boiled; special chopsticks for serving the food; a fly-swatter, fly-trap, and fly-proof cupboard for food; disposal of garbage by burying or burning; inside walls of the house to be whitewashed once a year; adequate windows and skylights; a chimney for the cooking stove.¹³

The Child Welfare Station in Jungshien, China, is the child of the church, and is primarily a church project. Women of the church give willingly of their time for the work. Here mothers are taught to bathe their babies—twelve tubs are going at a time. They are taught by someone from the hospital how to treat skin trouble and how to prevent skin, eye, and other diseases. They anxiously watch the babies' weights. Two Bible women help. One receives the mothers and makes them feel at home, and the other talks with them personally or talks to a waiting group. The church women conduct a Mother-craft Club. They go visiting in the homes, helping the mothers carry out what they have been taught. They hold classes for

¹³ See *The Economic and Social Environment of the Younger Churches*, by J. Merle Davis, p. 91.

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illiterates, classes in knitting, sewing, nutrition, personal hygiene, laundering, and in recreation and games. This gives many women a chance to help who might otherwise think there was no place for them. Moreover, members of the church have made all the equipment needed in this service.

This great company of whom we have been speaking, from the modest Christian mothers who serve their neighbors to the professional medical men and women in charge of large central hospitals, all are contributing to a strong Christian church. The kind of stalwart, ongoing church for which Christians everywhere are praying cannot be a church built up of undernourished, frail men and women, engrossed in their own suffering and unable to support their families adequately. It must be a church of men and women who are upstanding, shining with health and the joy of living, and strong enough to carry their own burdens while reaching out a hand to help others.

Dr. Henry P. Van Dusen, on his long journey through the Netherlands East Indies and the Far East a few years ago, found that wherever he came on a mission, in a town or far in a jungle, there he discovered a church, a school, and a hospital, all in action. That church and school, as we have seen, are sending out to men the light that illumines for them the path to Christ. And the hospital is sending its emissaries farther and farther out among the common people, to heal, to teach, and to save the innocent from needless suffering. In their service we see Christ's ministry to men's physical need, and the touch of his healing hand.

CHAPTER THREE

The Joy of Work Skillfully Done

Men and women of village birth who come into the Christian brotherhood are well acquainted with hard work. But they have had little chance to develop the skill of which they are capable. Many carry on the craft traditionally allotted to their family or village, doing it as their fathers and mothers taught them. Some—a great many—have worked, without thought of skill, at whatever tasks they have been assigned by landlords or masters. Still others—perhaps the largest number—are on farms. It is the help which our missions can give this largest group that concerns us first. If we are to assure them the abundant life about which we preach, we must help them find ways of producing enough to live decently and bring into their work new skill with a sense of achievement.

THE FARMER HIMSELF

Here is the farmer as we see him in parts of India. He owns or rents one or two acres of land in many small plots. These odd-shaped plots are scattered among similar small patches surrounding the village in which he and fellow farmers and craftsmen live. He does not live on his land, but huddles close to his neighbors within the village. He may store his own seed

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or he may borrow seed from the landlord, to be returned with high interest when the next crop is harvested. He owns two bullocks, or shares a team with brothers or relatives. He uses a wooden plow, fitted with a metal tip. It must be light enough for his bullocks to be able to pull it. He irrigates his fields from wells, sending the water through small hand-dug channels, sometimes more than a quarter of a mile long, or he may have access to a government canal. His only equipment besides his plow is the large leather bag for lifting irrigation water from the well, a yoke for his oxen, a sickle for cutting his grain, a fodder chopper, and a winnowing basket. His wife makes the tall clay jars in which the grain is to be stored. Only the more prosperous farmers own roughly made, two-wheeled carts for carrying grain from the fields to the threshing floor or to the market. With his simple implements, and with the help of his bullocks and his son or sons, the farmer goes through the laborious round of production, getting barely enough fodder for his bullocks and his one milch animal, and enough grain and pulse to feed his family until, or almost until, the next season's crops are harvested.

In Africa the farmer may be living by sufferance on the large plantation of a white landowner and forced to render service for considerable portions of the year, having no vested rights in the land. One missionary in facing the problems of this group remarked, "Trying to teach agricultural methods to these depressed serfs is like trying to raise hair on a billiard ball." In areas where they hold land of their own, as a village or a tribe, they cultivate only what is necessary for bare living from crop to crop. What they call plowing is more like

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scratching the surface. Their animals hunt for their own food. The farmer does not concern himself with such food sources as fruit trees, which will not bear for three years or more.

A missionary from Burma pithily describes the pre-war farmer there. "He works a five-acre farm, lives in a five-dollar house, on five cents a day, and is trying to fatten his children on one cent a meal." And the missionary goes on to ask, "If you lived like that and a missionary came to preach to you that a good God created the earth and loved and cared for you, wouldn't you answer like that farmer, 'No, I don't believe it. The world is full of devils, and everyone is after me.'?" In lower Burma about half the land (chiefly rice-land) has come to be owned by absentee landlords, and is worked by tenant farmers who must give half their crop for rent. These tenants must borrow money at exorbitant interest to keep alive during the months when there is no rice. Among the mountain tribes many of the farmers clear a space of forest each year and burn the wood so that ashes will fertilize the soil. They have no plows. They make holes in the ground when it is softened by rain and drop the seed into the holes. The fields are hoed by hand, and if the whole family works for a year, it farms two or three acres.¹ If any of these farmers, in any of these lands, rear animals, these are scrawny and low producers of either labor or food.

From other countries come pictures of similar conditions

¹ See "Pigs, Rice and Religion," by Brayton Case (Council on Finance and Promotion of the Northern Baptist Convention, January, 1931). See also "Farming and Missions on the Road to Mandalay," by Brayton Case (reprinted from the *Watchman-Examiner*, August 19, 1937).

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which lead to resignation and fatalism. Yet these farmers, illiterate though they are, are not unintelligent nor uneducated. They have developed tools, ingenious though crude. They have followed a practical cropping system, and their social organization has maintained their social solidarity. They have overcome pests and plagues, have outlived famines and floods, have escaped bandits, and some are now dodging bombs. Through all this they have retained a sense of humor and a philosophy of their own. Those of us who have lived among them like them, and admire them for doing as well as they do with the little they have to do with.

Much as they might want it, there is little hope of their experimenting with new seed or testing new methods of plowing or harvesting, or of their investing in new, untried implements. They live too near starvation to dare risk the little margin they have. Experimentation is a great service which the mission agricultural school or demonstration center can offer.

OUTREACH FROM CENTERS OF SERVICE

The first agricultural service centers were schools under mission auspices, like the one established by Dr. and Mrs. Sam Higginbottom in Allahabad, North India. Most of the graduates of this Institute and others like it have gone out as teachers. One finds them in rural centers and in those secondary schools where farming, dairying, and poultry raising are being given a place in the curriculum. Not only do students go out from the Institute, but the results of research carried on by the faculty travel far. Their reports in the

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Allahabad Farmer, and in other journals and bulletins, reach government officials, teachers, and missionaries who pass them on to farmers. Light plows suited to the needs of Indian cultivators were successfully developed after years of experiment by Mason Vaugh of the Agricultural Engineering Department and are used in hundreds of villages.

The College of Agriculture and Forestry of the University of Nanking was founded in 1914. Its missionary organizers hoped that through improving agriculture and forestry the college would contribute to the permanent prevention of famine in China. About one-third of all the men engaged in agricultural improvement work in China are its graduates. One of its ways of reaching farmers directly was through its "Farmers' Institutes," one-year courses covering practical work, given to about twenty young farmers at a time.

In 1937, as a result of Japan's invasion, the college moved its faculty, student body, laboratory equipment, supplies, library, and much working material to the campus of the West China Union University at Chengtu, 900 miles farther inland. A small staff was left in Nanking to look after the farm and gardens. The work of the college is divided into graduate and undergraduate instruction, research and extension. It also has a two-year Training School for Rural Leaders, and many short-term training courses, especially in cooperatives. In addition there are extension schools for farmers, and part-time schools for rural youth like those held formerly in Nanking. By 1941, the college was carrying on a hundred and eighteen research projects in West China, covering such things as plant improvement, forestry, sericulture, and agricultural edu-

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cation. One large project is the improvement of citrous culture, involving a study of varieties which may be domesticated in West China, methods of cultivation, control of insects and diseases, storage of ripe fruit, and transportation. Other projects include the improvement of wheat, soybeans, and rice.

In cooperation with the provincial government the college has been made responsible for developing extension programs in several counties which are being used as demonstrations for the whole province. The program includes training extension workers, distribution of improved seeds, organization of cooperative credit societies, establishment of part-time schools for rural youth, foundation and elementary schools for farmers, 4-H Clubs, the organization of farms for demonstration purposes, and a health center.²

In such schools and colleges of agriculture as these there are missionaries, trained—and still training themselves—to be of greater usefulness to the farmers around them. Their living is assured, so they are free to experiment with different fertilizers and seed until they find the best. They can make and try out different kinds of plows until they can construct the best type. They import new breeds of farm animals, and cross-breed until they produce pigs or cows or chickens which are hardiest and most productive. They study the habits of pests and find ways of destroying them. As with medical service, the missionaries bridge the gap between scientists in

² See "Making Good Citizens with Plow and Book," by Albert N. Steward. Reprinted from *Central China Conference Bulletin* by Board of Missions and Church Extension of the Methodist Church, 1941.

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laboratories and the people who most need the benefits of their scientific studies.

A mission farm school set down among ordinary farmers and equipped much as ordinary farms are equipped was located at Pyinmana, two hundred and twenty-five miles north of Rangoon, Burma, until destroyed by the war. Brayton Case founded the school. He calls himself a farmer preacher—a better preacher because he is a farmer, and a better farmer because he is a preacher. He is an agricultural specialist who helps hungry people to produce food and to glorify God while doing it. With a “Christian pig” under one arm and “a very religious hen” under the other, Brayton Case went out to preach. The pig and the hen were in striking contrast to the scrawny animals of the farms and villages and were real demonstrations of what the people themselves could do toward improving the native strains of livestock and poultry. When he puts his arm around a village boy to demonstrate the handling of the inexpensive “Christian plow,” he not only teaches the boy to make a straight, well-turned furrow, but guides him toward a new day.³

As the war extended northward in Burma and the defending armies had to be fed, Mr. Case always seemed able to find food where others could not. He was among the last to leave Pyinmana while it was being destroyed by bombs. After a series of exciting adventures he reached Delhi, India, where he was invited by General Stilwell to join his staff as a civilian on special duty. His close association with the people

³ *Agricultural Missions Notes*, October, 1941.

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of Burma is proving to be of importance in a time of crisis.⁴

Another center helping ordinary farmers is in Chosen. Fortunately, in this case there was time for Dexter Lutz, who created the center, to find trained Koreans to carry on when foreigners had to leave in 1942. From experiments and practical tests he was able to show rice farmers, which most Korean farmers are, how they can get a crop of peas, potatoes, or other vegetables from the land in addition to the rice crop. This gives a farmer a chance to increase his produce where it is impossible for him to increase his farming acreage.

Mr. Lutz and his associates also experimented in cattle breeding. Korean farmers use cows as work animals, not as milk producers. They crossed Holstein and Korean stock, thus producing a larger animal better suited both for work and for milk. The first demonstration of the double-purpose cow was made before two different Bible classes, of about five hundred rural women each. Mr. Ryang, manager of the dairy, brought a half-breed cow before the class and gave a lecture on the importance of milk. Then he milked the cow, showing that she gave five times as much as an ordinary Korean cow. Then he had her pull a full-sized cartload up a hill. The women were amazed and thrilled. Some of the farm families now own such a cow.

To extend their service, Mr. Lutz and his associates published a magazine, the *Farmer's Life*. Dr. E. T. Cho, who received his doctorate in electrical engineering in America, is now in full charge. During the last three years preceding Mr. Lutz's departure, the list of subscribers rose from twelve

⁴ From *Missions*, November, 1942.

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hundred to eight thousand. The one other agricultural paper in the country has been suppressed, as most other magazines have been; but the *Farmer's Life*, with its practical helps, presented in the simple language of the people, has been allowed to continue. Dr. Cho's parting words to Mr. Lutz were, "We will keep the magazine going some way. Come back and help us."

A similar magazine, intended to carry information out to rural areas, is the *Christian Farmer*, now published in West China. Eleven Christian organizations are represented on its board of directors. Dr. H. Y. Chang, its editor, receives help from several specialized institutions in making the magazine useful not only to farmers but to those who live and work among farmers. Most rural pastors and evangelists consider the paper indispensable and draw on it for material which they pass on to their congregations and communities. In many rural communities the subscription list exceeds the number of church members, for large numbers of non-Christians want the paper. It relates the Christian gospel to agriculture, health, family and community life, and the new national spirit that is emerging. It presents Christian truth openly and is breaking down prejudices and creating interest everywhere in Christianity. In 1942 its circulation was 37,000.

THE MEN WHO SERVE

There is an epic story, full of courage and hope, from the Christian Rural Reconstruction Unit at Hofei, China. This vigorous rural center has weathered the storms of war and is still prepared to carry on. It started on two farms, leased rent-

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free from the government, which was glad to see the work begun. Mr. Gideon Wang and Mr. Sung Chi-hsiang were called to be leaders of the project.

Gideon Wang was born in a rural Christian home. He attended a mission school and Nanking Theological Seminary. He rejected other better offers to give his life to helping the needy farmers of his home province. Then the war came. He took charge of a refugee camp of some two hundred women and children and held the church services at night because daily air raids interrupted daytime worship. Even after the Japanese occupied Hofei and those who crossed the lines were regarded with suspicion by Japanese and Chinese troops alike, Gideon continued to visit the nearer country districts. Meanwhile, he began training a group of young men who, as soon as it is possible to work in the country, will be prepared to go out as preachers and teachers, ready to aid the returning farmers.

Sung Chi-hsiang studied agriculture and forestry at the University of Nanking. He was unconventional and did what others of his rank as scholar would not consider doing. He worked in the fields with the farmers—plowing, sowing, and transplanting rice, knee-deep in water and mud. The farmers believed in him and asked his help and advice on their own small farms. When the enemy came, he and his wife with their baby daughter led the hundred sheep belonging to the Reconstruction Unit out to safety. He was determined that the sheep be kept safe to serve in time of China's great need. For almost a year they wandered from place to place in peril, in hunger, and in poverty. At last when Hofei was compara-

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tively safe, they returned with a good wool supply on the backs of their sheep. And they, themselves, are continuing the work of reconstruction.⁵

Others, not fully trained, are asking for a chance to go and live among people who cannot come to a center. One of these was a Christian apothecary in India who had fallen a victim of city temptations and who with the help of a missionary friend was trying to win back his own spiritual life. He went into a village far from any city, back in the Kangra Valley in the Himalayas. There were no baptized Christians in the village, but the people had asked the missionary of that area to send them someone who could teach them. When he was not preaching or teaching, Mr. Samuel put in a small vegetable garden and tried to interest the villagers in doing the same.

Everywhere in and around the village were the usual offensive piles of refuse and rubbish. The ground occupied by rubbish would make excellent vegetable gardens. But there was not enough water to irrigate gardens for all the villagers. Mr. Samuel found a dry water channel and traced it toward its source. He finally came upon a huge boulder which had turned the stream aside. He was told that the boulder had lain there for twenty-five years. When he suggested shifting it, no one volunteered to help. He recommended blasting, but that was too costly. By collecting grain over a few harvests, Mr. Samuel finally gathered enough money for the blasting.

⁵ See "Better Days for China's Farmers." Missionary Education Department, United Christian Missionary Society, 1940.

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It was a great day for the village when the charge was ready to be exploded. There was the novelty of seeing a great rock blasted; and the lethargy of the villagers was broken up at the same time. When they saw the water actually flowing into the village, they got busy and repaired its old channel. Now vegetable gardens were possible. But they discovered a new difficulty. "The cattle will walk in and ruin the gardens," they complained. "Can't you build fences?" asked Mr. Samuel. "We can't afford fences." By transplanting bamboo and thorn bushes growing wild in the mountains, the Christian fenced his garden, and it proved stronger than hungry cattle. Very gradually garden plots began to take the place of the refuse heaps. Other changes followed, each a step away from the ugly, depressing old village, and a step toward a clean, healthier village with touches of beauty. They now have experimental plots of pyrethrum and teasel, two crops very important because the chief supplies have been destroyed or cut off by war. There is a small building of sun-baked bricks in the center of the village. The villagers erected it, their meeting place and school, night school included. Here a group of men were given regular instruction and were prepared for baptism. In 1942, twelve were baptized. Among the first was the headman of the village. Neighboring villages are asking that they be given a similar opportunity. And Mr. Samuel? In serving others, he has saved himself.⁶

There are other centers which proffer this useful service. But there are not nearly enough. Out of the ten thousand

⁶ From letters describing the work in India of the Missionary Society of the Church of England in Canada.

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North American missionaries in active service shortly before the outbreak of war, there were only fifty agricultural missionaries, or half of one per cent; whereas about ninety per cent of the people in regions where missions work are rural. The figure given does not include missionaries of other nationalities, but they are also too few. Missionaries are usually trained in the arts, theology, and many of the sciences, but rarely in agriculture. What is needed is the specialist in agriculture. And with the help of such a specialist, the whole mission personnel must grasp the significance of the agricultural process in the life of the people.

BETTER FARMING—A BETTER WAY OF LIFE

The missionaries and others taking part in the ventures to improve agriculture, be they in rural centers, schools or colleges, or remote villages, give much more than better farming, animal husbandry, and the rest, important though these may be. They pass on with their teaching a new understanding of the place of work skillfully done in the realization of Christian ideals. They make each farmer understand that he is cooperating with the Creator of all life, as a good steward. And there is one man in particular with so great a vision of the spiritual values of agricultural training that through his correspondence from his New York office and through his wide traveling abroad, he is constantly inspiring others in every continent. This is John H. Reisner, Secretary of Agricultural Missions, Inc., and of the Christian Rural Fellowship. No one knows how many missionaries and teachers have caught their vision from "John," as he is affectionately known in the

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Christian rural brotherhood over the world. To him and to those inspired by him, agriculture is not just a method of making a living but a way of life. They see it as a way of life in which nonmaterial values bulk as heavily as the material benefits. In agriculture they find a place for pride of achievement, a release of the creative instincts, a sense of service in providing the primary needs of society, the development of responsibility and skill, and the dignity of labor. There are missionaries in many a country who can recall a day or an hour of utter discouragement when the arrival of a stimulating bulletin or a letter from the Agricultural Missions office, or the sudden appearance of John himself has sent them forward with a renewed sense of having a part in Christ's mission.

TRAINING IN HOMEMAKING

Preparation of girls in homemaking has followed agricultural training of boys, in a number of schools and centers. There are now a few mission colleges which offer home economics, and high schools which offer a number of classes in homemaking. The number of demonstration centers is growing. The six-year-old Homemaking Department of the Agricultural Institute in Allahabad, India, is very practical. In their classes and their practice house, the girls are learning to keep their homes clean and comparatively safe from disease. They are studying the values of local foods, and preparing and serving carefully planned and attractive meals. They are learning (with faculty babies and those from neighboring villages to practice on) how to bathe and care for little chil-

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dren. And they are learning how to make the things which are found in attractive Indian homes without going beyond a limited income. At the same time they are preparing themselves to teach what they are learning. The trend in home-making, as in so many Christian ventures, is to integrate every phase of the work as thoroughly as possible into the life of the country.

GREATER SKILL IN INDUSTRY

Now we turn to industrial training and the improving of established industries. The people we want most to help are chiefly the unskilled laborers, whose fingers are clumsy and horny from coarse, heavy work, whose bodies are weakened from fevers and lack of food, who are often untaught in standards of honesty as applied to work for others, and are illiterate besides. Their tools are crude and awkward. These must be studied and, if need be, remodeled. Most necessary of all is to change the attitude of the workers toward their work. Too often labor is associated with degradation and serfdom. Where nature is subtly kind, supplying men with food and a gentle climate, the man who works more than necessary to keep alive is regarded as foolish. Where population figures run high, as in India and China, manpower is cheap, and men are considered of little value. Work is something from which the high-born and the clever can escape; those who cannot escape it are looked upon, by themselves as well as by others, as low-born or stupid, or both.

Each year finds more and more village men, unskilled laborers, going to work in factories in the nearest large cities.

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War industries have accelerated this movement. But in the Orient at least, men do not go to cities from preference, nor to settle. They go to earn enough money to buy more land near the home village, to put in more wells, get more animals, or just to be able to come home with their savings and lead an easier life than they have known. They leave their wives or children or both in the family home, and return whenever possible. This makes their labor uncertain—especially during harvest or at the time of great festivals. Factory managers complain of this, and do everything they can to get men to settle permanently in the cities. But those who know what life for workmen in the overcrowded cities is like sympathize with the villagers. Even where the mills have established humane regulations, there are few or no amenities outside. Scarcity of water and absence of sanitation are bad enough in a village. In the atmosphere of sunless, crowded city tenements these conditions become unbearably offensive and dangerous. Many a village has watched men leave for the city, full of high hopes and tales of good wages, and has seen them return a few years later with wages gone to money-sharks or to city landlords and cheap amusements, with bodies weakened by tuberculosis or other disease, and with spirits bowed down.

The lack of sufficient skill, the degraded state of most manual laborers, and the increasing importance of large industries in many countries hitherto almost entirely rural in character—all these are affecting the spiritual as well as the physical lives of men, Christian and non-Christian. And they are, or should be, of concern to the church which believes

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in a Master like ours. There have always been individuals who, like William Carey, made industries a natural part of their mission enterprise. But there has not been a general acceptance of industry or industrial training in the mission program. But now, because more and more of those who are the responsibility of missions are becoming involved in industries, large or small, and because missionaries are making a greater effort to raise all of life to standards acceptable to our Master, there is a new awareness of the importance attaching to this form of Christian service.

In Africa, where the industrial situation is complicated by exploitation, the International Missionary Council through its Department of Social and Industrial Research set a commission working to find just how missionaries can help most to save the people and the country from the havoc toward which they are being plunged. Mr. J. Merle Davis, director of the department, in the significant report volume, *Modern Industry and the African*, has presented the situation with definite recommendations for the missions at work there. Similar practical recommendations come from Mr. Davis' surveys and reports from East Asia and India, Cuba, Mexico, Brazil, and other areas. With these to direct them, missions have a better chance than ever before to use their varied resources of personnel and equipment in meeting the greatest needs in the most effective way. A number of comprehensive studies were prepared for the Madras Conference, and the different Christian Councils are attempting surveys in their respective countries.

It is only during recent years that it has been easy for

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missions to promote industrial training in their schools. In the light of the present importance of industry in India, we think with regret of the school of engineering which "might have been" in a mission college. Two young American missionaries, glad that their mechanical skill could be used in Christian work, opened classes in engineering. No one came. Students were ambitious for Arts degrees. In engineering they saw only hard work and dirty hands, both looked down upon. There was little encouragement from college authorities. So, doors were closed, machinery sold, and two young Americans were lost to mission service. Now, in 1943, students with such training as that department offered would be in great demand, and in a position to serve their country. As it is, most positions of responsibility are filled by Europeans or Americans, or Indians from the few expensive government colleges of engineering or trained abroad. This practically eliminates Indian Christians.

One thinks, with a smile, of another young American, who circumvented the antagonism to manual labor. He introduced industry into the laboratories of a regular arts college, through chemistry—industrial chemistry. And now, one can hardly escape hearing about his work. Soaps and beautiful pottery are displayed at district, provincial, and national exhibits in India, made by his students or by students of his students who have gone out from Forman Christian College in Lahore. Courses in industrial chemistry are now given in a number of colleges, by his students. Soapmaking factories and ceramics works in the larger cities are chiefly under the management of his students or students of his students. And when

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one of them finds himself talking to an American, nothing can stop him from giving voice to his almost fanatical devotion to Carter Speers, the professor who pulled him out of the overrun white-collar fields, and into industry.

In China, where scholarship is as highly regarded as in India, a group of young men did not hesitate to take an opportunity to get industrial training. Dr. Joseph Bailie, one of the pioneer agricultural and industrial missionaries, back in 1910, arranged with Henry Ford for the industrial training of Chinese boys in American factories. From the group of "Bailie boys" trained in America have come leading executives and engineers of the great cooperative enterprise in China. And Dr. Bailie's name is perpetuated in the Bailie schools which are giving refugee and orphaned boys the technical training necessary to give them a means of livelihood.

Americans, accustomed to the sight and the din of gigantic factories, are inclined to look upon small-scale industry as unimportant. But those who have lived in countries made up chiefly of villages have discovered how much can be accomplished when the equipment, though small, has been well developed and the workers have been well trained. The amazing production capacity of the Chinese Industrial Cooperatives has demonstrated what can be done with small machines. The Cooperatives have asked for and have received help from scientists and technical experts; and they have been able to combine large-scale organization with small-scale workshops by applying extensive cooperation. The leaders are zealous patriots, without political or personal motive, and with magnificent minds. A substantial proportion

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of them are Christians. Many missionaries are helping. Old lines of nationality, sex, and rank seem to have been blotted out. If a person has a useful idea or a skill to offer, or is able to help in any way, be that person Chinese, American, New Zealander, government official, or blacksmith, he is made to feel that he is needed—and he is. Their motto, now become familiar, is “Gung Ho,” “We work together.”

Machinery is studied and simplified by expert mechanics. But the actual “factories” are in villages, in homes, in old temples, in caves, and are staffed by men and women accustomed to working with simple equipment. The man who can devise a missing part with a piece of an old oil can, or make a machine belt from home made twine, is as essential as the expert. The old man who had repaired so many sewing machines that he said as he pointed to his head, “I have a sewing machine in here,” was given a chance to assemble a new machine as a model. The products of each factory, added to those of similar small factories, mount to amazing figures. Thousands of these small units are producing over two hundred different kinds of goods. They are not only helping to win the war, they are putting new hope and will to win into people who were stricken.

Mission schools with personnel and equipment for industrial training have been teaching new skills to some, and showing others, inheritors of certain crafts, how to do their work better. In the beginning they have usually met opposition, often from parents who saw in education an escape for their children from the stigma of labor. There were sit-down strikes and walkouts, and bitter criticism. But these

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have dwindled, and some parents now deliberately choose schools with at least some industrial training. The work at school is done with tools almost like those in ordinary use—improved, but not improved beyond reach. Most of the industries taught are familiar to boys and girls brought up in villages. The difference is that they learn to work with skill and with the pleasure which comes with recognized skill.

In some schools, industrial training is incidental to farming, as in the school at Galangue, Africa. Mr. "Sam" Coles teaches the boys to make the yokes, plows, and hoes that they use on the school farm. Other schools have both agricultural and industrial training, running parallel. An example of this type of school is one for girls at Palmaner, South India. Part of the industrial work is a special class for girls training as sewing teachers. Of the forty-three girls who have completed the course, forty have positions as sewing teachers throughout the province. Miss C. Willamina Jongewaard, principal of the school, keeps in touch with the girls when they graduate and return to their village homes. Once a week she makes the rounds and meets them in groups at appointed centers. She takes whatever lace or other work they have finished to market it for them, and she sells them fresh supplies for further work. She also brings them new patterns and suggestions and criticizes their work when it falls below standard. At the same time she inquires about the service each one is rendering in her community and in the church, if there is one.

Other missionaries, especially those of the Lutheran churches and the London Missionary Society, have taught women and girls living in the village huts, as well as those in schools, to

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make exquisite laces. Much of their work has been sold in America, forming a tangible bond between the women of the two countries, and in some cases creating a new interest in mission work.

WORK DRAWS THE CHURCH NEARER TO THE NEEDS OF THE COMMON MAN

What of the relation of this agricultural and industrial work to the growth of the church? Farmers and unskilled laborers form the congregations of most new rural churches, and make up the majority of the unorganized groups of worshippers. We who have devoted our time to the preparation of church leaders have learned that weekly preaching visits are vital, but they are better understood and accepted if the practice of service accompanies them. Theological students who have had preliminary training in handicrafts and farming make better rural workers than those who are helpless with their hands.

The man trained to use his hands, his heart, and his head goes in among the people as one of them. He soon has occasion to do something helpful, and his craftsmanship quickly wins respect. When he assists a farmer to finish his work and get to the evening service, he wins a friend. When people complain that they have nought to give the Lord, he teaches those who really want to bring an offering how to raise or make something salable. In so doing he earns for them a new sense of sharing. Yes, it takes time. But we have seen theological students who have come into a village to hold services, spending an equivalent amount of time idly waiting while

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some good housewife prepares a meal for them or while someone goes to collect the congregation. The man who preaches and hurries away fails to touch the hearts of his people. Village folk may be poor but they are genuinely hospitable, and they are offended at perfunctory visits.

Those who are engaged in training Christians to work with greater skill are contributing to the strength of the church, just as teachers and medical missionaries are making their contribution. The Madras Conference stated this position—"the task of helping to improve the economic condition of the Christian community is an essential part of the ministry of the church. It is not merely a method for increasing the resources of the church organization. No ground should be provided for the charge that the church cares for the economic condition of its members only for the purpose of exacting contributions from them."⁷

STEWARDSHIP

And yet, if teaching in stewardship goes along with economic improvement, a desire to help support the church naturally follows. We recall the Lord's Acre Plan as it was developed in North America. A farmer dedicates to the church the produce of a given piece of ground. Dr. Ralph Felton has adapted the plan to the uses of the church in China. Where farmers have very little land, they can still pledge a row of sweet potatoes or peanuts or a small plot of rice; or a farmer and his family may raise a goat or a chicken or silkworms for the church. If too poor to have any land or an animal,

⁷ *The World Mission of the Church*, pp. 98 and 99.

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they can give time and service, working on some village craft, such as weaving, sewing, making shoes or mats from straw, for which the church supplies materials; or helping with building, repairing, or cleaning the church. Again, the church group may purchase, rent, or borrow a piece of land and members give their time and labor in tilling it collectively. This, Dr. Felton points out, should be a training venture as well. The seed used should be improved and tested seed, new varieties of fruits and vegetables should be introduced, and the best methods be sought from the nearest agricultural center.⁸

The members of a rural church in Yucatan, Mexico, worked a farm collectively for the support of their church. They secured the use of a piece of public land, cultivated it, supplying their own labor, and raised enough wheat in three years to pay \$1,000 toward the \$1,500 debt on their new church building.

In Honan, China, a Gospel Brick Kiln has been organized. The sixty shareholders are all Christians. The proceeds are for the church. About sixty men are employed, more than half of whom are Christians. The laborers are given fairer treatment than that given by any of the private companies in the district. An eight-hour day is established and Sunday rest is observed.

⁸From a pamphlet by Professor Ralph Felton, issued by Rural Church Department of Nanking Theological Seminary.

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THE GREATEST JOY OF ALL

Work skillfully done can offer the greatest of all joys—transformed lives. Here is the experience of a group of ordinary untrained women whose lives have been completely transformed through learning to use their hands with skill. They lived in a “famine area” in India where, with terrible regularity, the crops fail. In one of the worst years, when children were starving and parents haggard and ill, the women began coming to the mission bungalow for help. The missionary wife had been through similar years and was prepared with odd sewing jobs to be done for her own family and for friends. But work was running so low that women without children and those not actually fainting with hunger had to be turned away.

Then one afternoon a mother appeared with a dying baby, dying because the mother herself was starving. The missionary wife, who was Mrs. Loy Long, cared for the baby and gave the mother food. Then she went in search of handwork. The cupboard was almost bare. As she looked around her room in desperation she noticed a woven handbag, purchased in Honolulu on the way to India. She never quite knew why, but she carried it to the verandah and showed it to the women. “Do you have anything like this here?” and she separated a strand of fiber. “Oh, yes, lots of it.” She sent two women scuttling to the bazaar to buy a sample. For the few pennies she had given them, they brought her an armful of tangled, dirty cactus fiber. She was clever with her fingers. The women watched with anxiety and interest as she drew out a

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few threads and began working with the Hawaiian bag as a guide.

There is not time here for the thrilling details of the fight this woman made against hunger. There were months and years of experiment, failure and new attempts. Now, the tangled bundles of fiber which come to her center are combed out in long, gleaming strands. They are dyed so that the colors do not fade. Some of the same women who came begging in earlier years are now turning the fiber into bags which any woman who reads this would be proud to show as her own handwork. Instead of the hungry whining of their children, they hear their laughter and songs coming from out of doors or from the building next door, where a young Christian woman, graduated from a Bible training school, is watching over them. And the mothers know that this care is being paid for by their own labor.

In the beginning the market for these products was largely limited to foreigners, but Indian women with better incomes are adding to the demand. Because the bags must be kept absolutely clean, every woman who handles the fiber must be clean. Every morning, before the day's work begins, they gather together for a time of thanksgiving to their Father for truly abundant life. When the day's work is well begun and they are seated on their mats before the long tables a few inches above the ground, they sing while their fingers and their toes, with which they hold the fiber as they weave, move swiftly and almost automatically.

Their singing is like their work, well done. Once or twice a week a blind preacher, highly reputed as a singer, joins

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them and sets up his small folding organ where he can be heard in the different workrooms. He criticizes their singing and teaches them new songs, many of which are the beautiful hymns written by the gifted Indian Christian poet, Narayan Vaman Tilak. If you can close your eyes long enough to picture them at their work and hear their voices, you will feel Christ's presence. It is now customary for the church or other Christian groups to expect the singers from the "Sisal Factory" to appear on special programs and to lead in any community singing.

It is hardly fair to leave Mr. Long out of this picture. His has been an equally thrilling adventure, devising looms and other equipment to make from sisal fiber the large, loose bags to hold raw cotton. This has made it possible for village men in their own homes to carry on an industry which tides them over the famine years. He has been an agent in transforming the lives of men, as his wife transformed the lives of women.

There lives in a village of North India a man so humble that he would be alarmed at the thought of appearing in a book. His is another story of a life transformed in the learning of a craft. He grew up in an environment of mud-village squalor and low moral standards. He had no thought of reading or of improving himself in any way. He got employment whenever he could, working in fields, on roads, anything which did not require skill. He, his wife and child, and his parents managed to scrape along, able to avoid starvation and nakedness. That was about all. Then he became a Christian, a real Christian. There were other baptized Christians near by, most of whom were no better than he had

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been. But among them there was one whom he specially admired. With the guidance of this elder he began to learn the meaning of Christ's teaching and Christ's love. When a student pastor or missionary happened to come, he attended their meetings and talked with them and questioned them.

Finally a seminary student, filled with zeal for the better way of living through better working, urged him to go to a mission industrial school. And the village elder urged him on. There was little chance of land for the younger man, but there were trades. Other hands as rough and clumsy as his had become skillful. So he traveled to the nearest mission industrial school. With his story verified and financial backing assured, he was taken in. Of the trades offered, weaving seemed best for his village. So he became a weaver. It required months of training. His wife, who accompanied him, became ill, chiefly from homesickness, but he refused to be defeated. He kept her at his side learning each stage with him except the actual weaving. Students, fervently supporting literacy campaigns and looking for someone to teach, pounced on the opportunity of teaching him. He not only learned to read his Bible, but he learned hymns as well. His fine, clear voice, used in lewd songs before, he now used to attract people to Christian gatherings.

By the end of six months he was a surprise to everyone, most of all to himself. When he returned to his village, he was able to secure a hut of his own where he could set up a loom. And when it was set up, he and his fellow Christians held a consecration service with thanksgiving for his new skill, and prayer that he be worthy of the trust placed in

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him. He is still young. But the people of the village now address him as "master." In so doing they pay homage to his creative skill. They no longer treat him as an ordinary untouchable. And he and the elder are not through with their daring ventures together. They believe that with Christ to strengthen them, they can build their weak and wavering brethren into a Christian church. Their road, as we see it, is rough and difficult. But they have been over rough spots before and Christ has not failed them.

CHAPTER FOUR

The Grace of Living and Working Together

There are certain sects of religious devotees in India who separate themselves from all family and community ties. They sit cross-legged, aloof, in the forest or by the roadside, lost in meditation. Ashes are rubbed on their bodies, and symbols of the gods are painted on their foreheads. They are oblivious of all who pass by. Theirs is a belief that men can separate themselves completely from others, and in so doing realize God. Their human responsibilities are for others to carry. They take for granted that they themselves will be provided with daily food, through the service of some disciple. But to us who must live and work with others, there is little inspiration in the kind of religious practice represented by these men. They are too self-centered, too engrossed in seeking their own individual salvation, regardless of what happens to others; they are too much like the Levite who passed by on the other side. When we turn to Christ, we find in him the grace we need to live and work together. His life and his teaching are rich in lessons in living with one another as sons of a loving Father.

THE BASIC COMMUNITY—THE FAMILY

The basic community is the home. Outside of Western Europe and North America, the home is even more important

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than it is with us, because it is the central economic unit, as well as the social and religious nucleus of each village or town. Relations within the home are more vital than any others. This goes so far that the family tends to become an end in itself, rather than a means to a larger fellowship. But no matter how successful the life of a family may be, without the larger fellowship into which they may enter as followers of Christ, it is incomplete.

In port cities and larger industrial centers, Western ideas of individualism have penetrated, and there are all sorts of new groups. The family has less influence. But out among the villages, where by far the largest proportion of the people of Asia and Africa live, the family is the unit to be reckoned with. There the joint family in one form or another persists—father and sons and sons' sons with all their wives and children forming one large household. The family may be broken up by quarrels or economic pressure. But the main branch or branches remain in the old home, so that after decades one can return to a village and find the same family in the same home. And even those who quarrel and break away retain a strong link with the old home. When the Japanese first threatened Calcutta in 1942, people fled from the city by thousands, back to their old family homes, in the villages of Bengal, where they felt more secure.

Marriage in such a régime is a family affair, arranged by parents or elder brothers. The young couple does not set up a separate establishment but becomes part of the boy's family, the bride working in the women's quarters under her mother-in-law and the boy working with his father, for the benefit

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of the family. This is their duty, along with bearing sons to keep the family line unbroken.

WINNING THE FAMILY

A young man from such a home who hears of Christ and comes to love him so deeply that he will leave all to follow him has a difficult road to travel. In many places he must be prepared to be cast off by his own family, the group which has been dearest to him and has always offered refuge. On the other hand, where the elders, or the family as a whole, have learned of Christ and accepted him, the group has moved forward into the larger, Christian fellowship together. This sometimes happens through the teachings of missionaries, but more often through the humble daily service and living of one member of the family who is Christian at heart.

Others have succeeded in winning their families after their own baptism, when not completely cut off. From the many stories of men and women who have shown this courage, we can take only one. Mirza Mohammad of Iran belonged to the Bahai sect and was a teacher in a Parsi school. While in a mission hospital he received a copy of St. Luke's Gospel. He studied it and through it found Christ. Knowing the practical impossibility of being baptized in his home town where he would be opposed by bigoted relatives, he determined to go to a mission two hundred miles away. When he set out he was showered, not with good wishes, but with the curses of his wife. He journeyed alone, by cycle, over roads which others dreaded even with the protection of a caravan. After his preparation and baptism at the mission, he

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returned home to face the inevitable persecution. His wife made use of every device she knew to balk him in his effort to live as a Christian, even beating the children. He did not attempt to force her to change her faith, even while he preached Christ earnestly to others. But he left Christian books lying where she might pick them up and read them. She observed that he no longer went to prostitutes as he had before. And she learned from their daily life together, from his patience under her bitter harassing, that he was completely changed. After eight years, his prayer was answered. She accepted Christ, and theirs became a Christian home, and a witnessing home.

When a whole family accepts Christ, not only is there greater happiness within the home because all try to practice what he teaches, but the witness of a family throughout a non-Christian community is stronger than that of an isolated individual.

A young Indian student has seen his own Christian family bearing witness in their home in a bazaar by living "a true Christian life among those who do not know anything of Christianity and the Christian God." Their neighbors were Moslems, Brahmans, and Hindus of other castes. They made it difficult for his father to rent a place for his shop and home in the bazaar, because they had been told that Christians are all converts from the untouchable classes, and that they are dirty and indecent. When a shop-home was finally secured, the high-caste neighbors would not speak to the parents nor allow their children to play with the Christian children. The members of the family learned endurance, they

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learned not to hate, and they never complained. "We showed them by our behavior that we loved them in spite of the persecution we were undergoing." It took almost five years of this to bring a change in the hearts of their neighbors. Some began joining the Christian family in Sunday worship. They shared in the family Christmas service. They came to read and discuss the Bible. "The atmosphere which was unfriendly in the beginning is now full of neighborly love, cooperation and fellowship."¹

The Mass Movement which is associated with the work of the church in India is really a family movement on a large scale. It begins among members of a particular caste or sub-caste, and spreads from family to family within the same caste. Too often, however, the movement remains within this one stratum in the caste system. Leaders who know that Christ would have all men live as brothers are urging the new Christians to reach out. In some cases, men in higher castes, seeing the lives of men of low castes changed and made stronger and finer than anyone thought possible, are being led by them to Christ. They in turn may start a movement within their own caste, if not themselves rejected and regarded as having joined the lower caste.

CHRISTIAN HOMES IN CHINA

Of China it has been said, "To the extent that the Christian movement wins the home, to that extent will China be Christian. If the homes are not won, it is unlikely that China

¹ *Gospel Messenger*, February 8, 1941, p. 10. Elgin, Illinois, Brethren Publishing House.

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will ever be won to Christ." With this in the minds and hearts of those who minister, the National Christian Council of China has set up a definite program for "Christian Home and Family Life in China." The program is now in its third five-year period of intensive work. The first five-year period was devoted to promoting the idea in different areas. A National Committee on Christianizing the Home was one product of this first period. It includes members from all over China. Also there was begun the "Christianizing the Home Week," which is still carefully planned for and observed each year throughout the country.

The second five-year period was planned around a program of Parent Education; the third, 1941 to 1945, emphasizes the training of leaders. This is to answer the call from many churches that want to build Christian homes and that realize their lack of leadership to make their efforts effective. The trend of this work of building Christian homes is toward the villages.

When men are engaged in industry, they often go to live in towns, leaving their families behind them in the village of their fathers. Some attend churches in the towns, and of these, some become Christians. When they do, they come alone. But if the church is to grow and become self-sustaining, it cannot be dependent on individuals living apart from their normal environment. It must develop where the families are, where there is a sense of permanence, where there are children growing up to take their share. A home where the wife and mother is not Christian will only under the most exceptional circumstances be a church family in the next generation.

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Then too, if real changes are to be made in the home, the fathers and mothers must grow in purpose and knowledge together.²

One missionary reports on the Christian Home program in a community:

Frequently the husband in the home becomes a Christian, but his wife, who does not read and is very superstitious, does not, and it is very hard to change her thinking. The entering of homes is no problem; every door is open. We are giving health talks, trying to teach them how to use the foods they have and training their children in cleanliness and going to bed earlier. Special classes have been conducted for women and some over fifty years of age have graduated from primary school. We also teach these women how to play, so that they can direct recreation in their own homes. We live sometimes for a month in a Christian home in a rural community, visiting in all the homes, holding classes for the women, conducting meetings for men, women and children, giving talks on health, training of children, and agriculture, and above all emphasizing the gospel message which is able to lead into abundant life through Jesus Christ. Institutes are held for leaders at which problems of the rural home and community are discussed and practical demonstrations are given. Christian Home Week is very popular. The pastor talks to his congregation on the subject. Every day in the church some phase of home life is reviewed by talks, pageants, or plays. Tens of thousands of people attend these demonstrations.³

² See "Program for Christian Homes and Family Life in China" and "The Rural Family and Its Significance to the Christian Movement in China," by Irma Highbaugh. Agricultural Missions Foundation Mimeograph Series, Nos. 86 and 99.

³ "The Rural Church Needs More and More Christian Homes," by Nina Stallings. Agricultural Missions Foundation Mimeograph Series, No. 137.

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Recently Miss Tsui-chen Kuan has been touring America, visiting the churches as Exchange Counsellor on Home and Family Life of the United Council of Church Women. She comes, not primarily as a Chinese woman, but as one whose training, observations, and experience qualify her to give wise and helpful counsel.

CHRISTIAN HOMES IN OTHER COUNTRIES

Similar work has been begun in India, through the National Christian Council and the Provincial Councils. Winnifred Bryce has prepared two books for use in India—*The Child in the Midst*, on child training, and *Comrades of the Road*, for young people before marriage. Conditions in India are similar enough to those in China so that materials from China are more useful than those from America. This year, a Chinese handbook on Christian Homes has been given an Indian setting by Mrs. Sundara Raj and will soon appear.

In the churches and mission schools of the Congo there is a definite plan to make homes better and happier by giving the girls and women a new place in family and church life. Constant repression from childhood has made women stubborn and apathetic. When the relationship between husband and wife ceases to be that of master and slave and becomes that of co-workers, the wife responds and happily carries her share of making the home more Christian. In the church at Banza Manteke, women deaconesses were appointed to serve communion to the women. The result has been a beautiful service, and a recognition of the dignity of women. Other women have been sent out in teams through the villages to

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teach other women. And they have come back with new enthusiasm, and desire to serve further.⁴

Africa has a rich background of traditional education for home life. The instructors were the fathers and mothers, and instruction was given by spoken word. Fathers met with their sons in the forest or in the palaver house. They taught them genealogies and folklore, and hunting, trapping, and simple crafts. Stress was laid on the observance of taboos and traditions. And with the lessons, the boys learned respect for their elders. The mothers were continually instructing the girls in the ways and the duties of women as they went about their shared home tasks.⁵ Such training prepared them for home life, in the tribal village, but was not adapted to present changing conditions.

Mission schools which undertook to educate girls did not at first recognize that it was their responsibility to prepare the girls for home life. Girls who attended boarding school were suddenly shifted from the influence and training of their mothers in the home environment to institutional routine. Without the traditional training, they gradually drifted away from the simple home life of their families into a world for which they had no preparation.

Some African girls under these new conditions refuse marriage and continue further training in order to get more money. Some are promised to polygamists and are willing to

⁴ From "I Am Only a Woman," by Ruth Engwall, in *Congo News Letter*, July, 1939.

⁵ From a statement made by Dr. D. Coe Love, missionary to the Cameroun, at the Church Conference on African Affairs. See *Christian Action in Africa*, p. 75.

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marry them for the sake of escaping what they have now come to regard as the undesirable labor of a village home—making pottery, building house walls, cultivating crops. One girl waited for her father to give her in exchange to a white man. In this breakaway from old standards and customs the desire to set up a Christian home often disappears. In the cities many girls have soon discovered that the glamor which attracted them hid a life of dirt and drudgery, more monotonous, more exhausting than that in the old home. And yet they could no longer be content in the village.

Dorothy Rees of the Belgian Congo pictures the change in the school in which she taught. "They had lost their song and their laughter was loud. The hoe was missing, that symbol of a necessary occupation and which gave the woman the sense of belonging." And she asks, "Do we liberate her when we remove her from the soil and take away her hoe? Have our schools and churches given her a sense of freedom?"⁶

To remedy the results of lack of practical training, this particular school set about making home life and labor with one's hands as dignified as book learning. The first change was that in the arrangement of program. The morning was given over to early morning prayers, cleaning the village, work in the gardens, personal cleanliness, and two hours in cooking and sewing classes, four days a week. Several hours in the afternoon were spent in classes.

The Social Service worker took the girls in groups of twos and threes to the near-by villages for work with the women's missionary societies. On Sundays they went out to the Sunday

⁶ *Christian Action in Africa*, p. 125.

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schools. In the garden new crops were introduced, old ones improved, and a great part of the food supply was thus produced. Balanced diets for family use, sick diets, and substitutes for milk—a scarce product in Africa—were studied. In the sewing classes, as soon as a child learned to handle a needle well, she made her own clothing, which included a loincloth, step-in, two dresses, and a work apron.

With her ability to read, her knowledge of cooking and sewing, her training in the care of children, the girl who now leaves this school is prepared to build and maintain a Christian home, in tribal or urban setting.

THE LANDLORD-TENANT RELATIONSHIP

In countries of the East the relationship most frequently found outside of the family is that of landlord and tenant. And it is a relationship fraught with tension. A missionary from Japan brings the story of how the Christianizing of this relationship changed the life of a whole village. The missionary was invited to hold a Sunday service in this particular village. He found most of the village gathered and waiting for him in the house of the landlord, in a large upstairs room which had been set aside for worship. And this is how it came about. Ohi, the landlord, like many landlords, had been hard on his tenants. He fell ill, and was taken to the mission hospital in Tokyo. While there he was impressed by the patient, loving care which he received from the doctors and nurses. And he learned of the Master whose example they followed. During his convalescence he accepted Christ as his Redeemer and was baptized.

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When Ohi went home, he tried to tell his tenants about Christ, but they were not interested. Their records of unfair indebtedness and high rents were standing between them and him. He lay awake nights thinking of the dangers to his prestige and power if he were to practice what he had learned of justice and love. But when he took his problem to Christ, there was only one way to go. He called his tenants together, telling them to bring the records of their indebtedness. This they did, filled with suspicion. He collected these evidences of debt and tore them up before the astonished eyes of the tenants. This was not all. He questioned each one about his rent, and in each case he reduced it to a fair amount. When this had been done, his people realized that he meant what he said when he talked about his life having been changed. They learned to look upon him as a friend, and he became interested in them as human beings, not as serfs. He organized a Sunday school in his own home and taught them what he had learned at the hospital. And then, wanting to go further than he felt he could lead them, he called upon the missionary.⁷

WORKING TOGETHER IN COOPERATIVE ASSOCIATIONS

During recent years, various forms of cooperatives have had an important share in community life over the world. The Y. M. C. A. in South India, in the work of Dr. D. Spencer Hatch in Martandam, has been particularly alive to the

⁷ From a statement by Dr. Charles Iglehart.

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need for cooperation. In addition to the usual rural credit societies, the Association has initiated cooperative marketing for commodities produced by the members, such as eggs, cashew nuts, palmyra baskets, mats and ropes; and they have formed cooperative poultry farming societies. Mr. Sunda, active in carrying out the enterprise, acknowledges gladly that men with a definitely religious outlook are leading the movement and that it is the selfless and devoted leadership of the Y. M. C. A. which has assured its success.⁸

In Peru, where white men have ignored the Indians or have shamelessly exploited them, cooperative handicraft projects are reviving initiative and bringing new life. The best of the old Inca designs are being recovered and worked into all sorts of articles woven from native alpaca and llama wool, and into beautiful silver pieces—bowls, vases and brooches. The cooperatives are proving the most successful means of introducing health and educational measures among the Indians, so long aloof. In such a situation, the result of poverty and the crushing of initiative through exploitation, and with people tormented by suspicion and fear, cooperation is an inspired solution.⁹

At the Madras meeting of the International Missionary Council, the Christian cooperative movement was presented.

The whole movement is based on the conviction that man in Christ Jesus can be made free in "mind, body and estate," and

⁸ From an article by E. C. Bhatt, in *Indian Christian Messenger*, April, 1942.

⁹ From "Cooperatives Bring New Life to Peru's Indians," in *Church Times*, March 28, 1942.

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that it is incumbent on Christ's followers . . . to labor to create the environment in which alone the whole man can in fact be free. . . .

It is not good enough to think of economics as a materialistic science concerned with clothes, food and housing. It is equally concerned with the men who wear the clothes and the men who plan the houses. For Christians then to deal in economic activities is not to cross the barrier of their rightful domain but to create the only circumstances in which the whole man can be built up.¹⁰

This embodies the philosophy of Toyohiko Kagawa, who before the war reiterated his faith in cooperation, Christian cooperation as between nations and between individuals for the good of all, not just a few. He said, "There are thirty-two hundred villages in Japan which have no doctors nor dispensaries. . . . But if we can organize medical cooperatives, these cooperatives can afford to pay the doctors a dependable salary. . . . Individual charity is good but it has its limitations. We must give the people cooperatives. Then they can help themselves. But we find the cooperatives do not turn out well without Christian idealism. . . . Love means cooperative sacrifice, cooperative redemption. We Christians have a wonderful system of love. Why do we not apply it to practical things?" Kagawa fills cooperation with wonderful new meaning for followers of Christ. And his own faith in it as an expression of Christian love has never wavered.

WORKING TOGETHER IN THE CHURCH

And what of the church itself—has it a clear message for those who look to it for guidance in the difficult undertaking

¹⁰ *The World Mission of the Church*, pp. 113 and 114.

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of living and working together in Christian grace? It has. And we, Christ's followers, must learn its meaning. "It declares, because it is the Body through which Christ works," says the Bishop of Chichester, "that Love is the only possible basis of human unity, and that enmity and estrangement make freedom impossible and are the frustration of life's purpose. The church is the divine community founded on Love. It is in God's plan the supreme means for the unification of mankind."¹¹

A new church or Christian brotherhood which dares to rise up in a non-Christian or anti-Christian community must be strong and bold to withstand persecution, both subtle and overt. For there are some who are watching shrewdly for evidence against the Christians, trying to prove that they do not practice Christ's teaching, especially in regard to brotherhood. And there are others who have heard the Word and desire to follow Christ. These soon realize that here is a belief which must be lived as well as professed.

A local church in India usually has among its members men and women from outcaste, untouchable origin, some of them still doing unskilled and perhaps traditional filthy work. There are also families that have been Brahmans, with an ancestry of proud aristocrats who have abhorred untouchables. And there are others in between, whose earlier training tempts them to humor those of nobler birth and to ignore those once untouchable. Then there are Moslems, from homes where bigoted parents have openly scorned and condemned all who are not followers of Mohammed, God's chosen Prophet.

¹¹ *Christianity and World Order.*

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When all these are gathered together in one fellowship, they must be ever aware of Christ's loving presence or they falter. Conflicts flare up over trifles, such as quarrels between the children. Or, a denunciatory remark about Mohammed brings forth venomous counterattacks from an erstwhile Moslem. But slowly, patiently, each stumbling group is becoming a unified fellowship, through the power and love of Christ.

Dr. William Paton, Secretary of the International Missionary Council, has said that it is often easier to understand the function and meaning of the church in the lands where missionary work is being carried on and where church life and development are still relatively simple than it is to understand the church in the West. He goes on to say that in a typical village community of Christians in many parts of India, China, or Africa, a large part—even far the largest part—of life is carried on within the organized activities of the church. The church to them not only is a worshipping center, but it means education, medical help, cooperative credit, rural advance, and many other things. The Christian community possesses a life and fellowship that are expressed both in worship and in the common work of living.

CHRISTIAN VILLAGES

In the countries of the younger churches there are not a great many communities made up entirely of Christians. It might be worth while to examine one or two of the best of them. Jyotipur is an all-Christian village in the central part of India, just an ordinary village full of grown people, children, goats, chickens, and buffaloes. The intimate living with farm

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animals makes it difficult to keep houses clean, but there is constant effort at improvement. Huts are made of mud or sun-dried brick, in contrast to those of neighboring villages where they are made of brush. Each family has a health garden of vegetables, to be added to the staple food, rice. Fruit trees have actually been introduced and are bearing fruit—a very difficult accomplishment where there are goats and buffaloes to eat or trample the young trees. This is a fairly old Christian community and there has been time to observe changes, as in the training of the children, in the greater consideration for wives, the dispelling of gambling, and in education. Jyotipur has been reported by some officials to have the highest rate of literacy in India.

The outstanding feature of the village is the central place of the church. Three-fourths of the church members give one anna from every rupee of income (two cents out of every thirty-three) to the church. Social work is centered in the church. Community needs are taken care of by the church council of seventeen. There is a fund for helping the needy, and one which takes care of school fees for children from poor families. Another provides for the sick who cannot afford medical care. The kindergarten and day nursery are supported with church funds. Help is given to students attending the Bible College. The church also has offerings for temperance work, and for national Christian union organizations, such as the Sunday School Union, Christian Endeavor, and the Bible Society. They give support to their own church mission in another part of India. Gifts go to work on the Tibetan border, to China, to Africa, and to the United

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States. Not quite a tithe of the members' gifts to the church is used for their own church expenses. The rest goes into these outside services.

There is a definite religious curriculum for the schools of the village. Once each month the schools observe a day of prayer. Christian festivals are carefully kept. Most homes have daily family prayers before members of the family go out to work. Of Jyotipur an observer has said, "One sees real effort on the part of these Christians to incorporate the teachings of Christ in everyday living."¹²

There are other all-Christian communities in other parts of India, with a record quite different from that of Jyotipur. They began as colonies, or settlements, of Christians on land which had once been desert but which was reclaimed by canals put in by the government. The Christians who formed these colonies were still immature in their Christian life. The chief interest of many of them was not so much in being in the company of other Christians as in getting land, so important in agricultural countries. And when they once secured land, they spent most of their time and thought on using and holding on to it. They had small church buildings and sometimes self-supporting preachers, but gave little heed to either. They were a disappointment to the missionaries who had helped them settle on the land in the hope that in communities they would be a stronger witness for Christ than as scattered individuals. The missionaries did not then realize that inexperienced Christians in a community are no more

¹² "Village of Light," by Mrs. W. G. Menzies. United Christian Missionary Society.

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likely to practice their Christianity than when scattered among non-Christians.

A few of those missionaries lived to see one of the most disappointing communities changed into the brotherhood they had hoped for. It happened as so many constructive things happen. One man, Dr. J. C. Heinrich, after long experience in villages in northern India, was invited into this particular colony and lived and worked there for three years. He reached the elders through their chief interest, the land, by helping them regain certain rights to canal water denied them by jealous non-Christian officers. For twenty years they had been trying to get an adequate water supply. And their failure had led to worry, loss of faith, and frustration. They asked Dr. Heinrich to negotiate with the irrigation department. After weekly visits to department offices over a period of eighteen months, the needed water supply was secured. And with this, the old tensions were released and social and physical changes were now possible. The villagers expressed their thanksgiving in special religious services. They further expressed their gratitude by removing the piles of manure from the streets to the fields where it belonged and where they had consistently refused to take it. They were open to suggestions for other improvements. There followed efforts at village industries, improved poultry, clean and well decorated houses, coeducation through the Junior High School, the use of rust-resistant wheat seed. This village and a neighboring Christian village instituted a cleanup contest. By 1940, 256 villages, Christian and non-Christian, were competing. The members of the Christian village had known all along that they ought to

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behave like Christians, but they had created an unbalanced way of living, with too much concern over economic benefits and too little on worship. They now admitted their need of both. And the church became the natural center of community life.

NEW MOVEMENTS IN THE YOUNGER CHURCHES

A group of Indian Christian leaders have watched the movement of the churches of the West, which, they say, have slowly hardened into institutions. They do not find in the Western church organization what they want for the church in India. But in an ancient form of Hindu religious life they find what they seek—the *asrama*, a group of persons living a common life, for the purpose of meditation, prayer, and service. They say that the Christian ashram, as it has now come to be known, offers a demonstration that persons unrelated by blood or self-interest can live together, loving each other, suffering for each other. Here they find the Christian group that comes nearest to the true conception of the church—a family.¹³

The older Christian ashrams are not substitutes for the church but are its outreaching missions. One in South India, which has functioned for over twenty years, grew up around two consecrated doctors, an Indian and a Scot. Starting with medical ministering, other services have been added until it is one of the noblest centers of Christian service in the country. All work is carried on by volunteers. The whole

¹³ From *Asramas, Past and Present*, by P. Chenchiah, V. Chakkarai, and A. N. Sundarisanam. Madras, Indian Christian Book Club, 1941.

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atmosphere is Christian, and Indian. The buildings are examples of the simplest and finest of South Indian architecture. To the thousands of villages of the area, it is "their own home of spiritual solace, mental enlightenment and physical relief."¹⁴ An ashram of another type is that established by Stanley Jones and a group of friends beside a beautiful lake among the foothills of the Himalayas. It serves rather as a summer retreat for people who are busy during the year and who long for a time of peace and inspiration, among congenial, consecrated Christians.

The emphasis of all the ashrams; new and old, is on meditation and prayer. This may be the particular offering which the ashram brings to the church. "If all Christians in all churches tried with all their hearts to make the principle of spiritual renewal actual in their own lives and neighborhood, it would work a spiritual revolution in the Christian community itself, and thereby in the world."¹⁵

In some of the newer churches, special movements are being organized. The leaders of these movements declare that the followers of Christ must bring his commands clearly before men, until those commands become a part of public opinion. The church must become the church of the brave word. Some of the movements, such as the Kingdom of God Movement and the Christian Cooperatives in Japan and the New Life Movement in China, have become widely known in Western countries. If the church is to retain the loyalty of these vigor-

¹⁴ For pictures and a description of this ashram at Tirupatur, see *Heritage of Beauty*, by Daniel J. Fleming, p. 62.

¹⁵ *Ashrams, Past and Present*, p. 112.

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ous, virile groups with their broad vision of Christian living and working, it must stretch and grow with them.

THE WORLD FELLOWSHIP OF CHRISTIANS

It is the universal outreach of the church that is its enduring strength. The older churches create and build new churches. They help the new churches until the latter become self-sustaining. The new churches in turn offer inspiration and renewed vision to the older churches. They are critical, sometimes scornful, but loyal and constructive. They keep the long-established churches from becoming self-centered. It is the younger churches that most often question the division of the church into denominations.¹⁶ In some places it is they who have led us into greater unity.

The development of the Christian fellowship throughout the world is in itself a venture so significant that this study would be incomplete without a brief glance beyond the ventures touching family, village, city, and nation to bring into view this universal community which comprehends us all. In his enthronement address in 1942, the Archbishop of Canterbury went so far as to say: "As though in preparation for such a time as this, God has been building up a Christian fellowship which now extends into almost every nation, and binds citizens of them all together in unity and mutual love. . . . It is the great new fact of our time. . . . Here is one great ground of hope for the coming days."

Space prevents any attempt to describe the forms and or-

¹⁶ See *The World Mission of the Church*, pp. 142 and 143.

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ganizations through which this world fellowship draws its many millions of members together and expresses their common purposes in action. Here we can mention only a few of them and notably the International Missionary Council which grew out of the World Missionary Conference in Edinburgh in 1910. It was at this meeting that Dr. Cheng Ching-yi of China presented the thesis that the churches in the mission fields must become independent and yet remain interdependent in the world Christian community. The idea was revolutionary. Until then, churches in the mission field had been regarded as projects of the churches in Europe and North America, entirely dependent upon the parent churches.

Since that time there has been a steady trend away from the earlier thinking which divided the churches of the world into two distinct classes, "sending" and "receiving." In its place there has been developing the new concept that the churches of all nations comprise a world fellowship of equals. At the Edinburgh Conference there were twenty representatives of the churches in the mission fields, in a total of twelve hundred delegates. At the Jerusalem meeting of the International Missionary Council in 1928, more than one-third of the delegates represented churches in the so-called mission fields. In the next meeting of the Council, at Madras in 1938, one-half of the regular delegates came from the younger churches of Asia, Africa, Latin America, and the Islands. There were altogether four hundred and seventy-one persons at the Madras Conference, from sixty-nine different countries and areas.

When men and women from many nations, many races

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and communions gather in these conferences, their oneness is expressed most completely when, in the midst of their deliberations and discussions, they meet quietly together in the communion service. After this exalting experience they can never forget that they are branches of the one Vine. This is the secret of their unity in diversity.

It has been said of the International Missionary Council that through its living networks of Christian fellowship and trust have been woven which abide even in these bitter days of war, and bring comfort, hope, and steadfast purpose to multitudes of broken hearts. Its leader from the beginning has been Dr. John R. Mott, who retired from the active chairmanship in 1942 to become Honorary Chairman. He has traveled the world, ceaselessly interpreting the churches and missions to one another and stimulating the development of National Christian Councils in thirty-one countries or areas. These Councils are constituent bodies of the International Missionary Council. They have grown under his wise stimulus and direction. With his associates he has stimulated many ventures in cooperation and collaboration which have led to a new understanding and appreciation of the ecumenical church. The fellowships and the sharing in common purposes developed through the International Missionary Council have been important factors in preparing the way for the organization of the World Council of Churches.

The churches of the United States and Canada are related to the International Missionary Council through the Foreign Missions Conference of North America, which now represents one hundred and twenty-three boards and agencies of foreign

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missions. These in turn represent sixty-six Protestant denominations and thirty million Christians.

The World Council of Churches, which was organized at Utrecht, Holland, on May 12, 1938, is a further expression of international Christian fellowship. Its secretaries are stationed in Geneva, London, Stockholm, and New York. More than seventy great church bodies, representative of all the non-Roman communions throughout the world, have voted to accept membership. It is a vital organization, still in process of formation, which is preparing to attack world problems at their roots in moral and spiritual failures, and which recognizes that unity on a world scale must be based upon overcoming existing differences.¹⁷

If, when we think of the church, we picture just one local church, or one denomination within one country, we might be discouraged. But when we think of the church of Christ, we find that we must send our thoughts out to city after city and country after country until we have circled the globe. The Second World War has been called a "global" war. But it has missed many sections of the globe which the church has entered, sending its roots deep into the soil of every land and becoming a part of each nation and people. Miss Margaret Wrong tells us that in recent years the church in Africa has become an indigenous church. The vision of Christendom, she says, is the vision of a community of all peoples as members of one family under God. This vision has led Europeans to work in Africa with Africans and has drawn together

¹⁷ See "The World Council of Churches," a leaflet issued from the New York headquarters.

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Africans of many different tribes. Today, all over the continent there are Christian communities whose members are bound together by common spiritual experience and common activities. These communities are no longer a handful of Africans gathered round a European leader; they are a part of the Christian church in which African and European leaders work together, a church which has its African saints and martyrs, and its African pioneers and missionaries.¹⁸

It is no wonder that a church so rooted in every land is able to reach around the world in understanding and fellowship, passing through barriers which halt others.

Christian young people have set a high example of brotherhood in Christ, not limited by nationality. The Young Men's and Young Women's Christian Associations are extending this brotherhood effectively through their branches in many countries. Although their associations are primarily in cities, some of their outstanding work is in rural areas. An example is that of the Young Men's Christian Association at Martandam, South India, described elsewhere. And through its summer camps the Young Women's Christian Association in India has been offering larger opportunities for fellowship to young women teaching in smaller towns where they have little companionship, and almost no contact with the world outside the schools where they live and teach. The privilege of attending a summer camp means more to these young women than most of us can possibly realize. After one camp experience, a young teacher has a whole new conception of

¹⁸ See *Five Points for Africa*, pp. 126 ff.

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the fellowship of which she is a part, and she has a curiosity and interest in what is happening to other members of the fellowship.

The Student Christian Movement, founded as a college body about fifty years ago by Dr. Mott, has grown into the World's Student Christian Federation. Through the "Christian International" which has thus developed, students have reached out more spontaneously than their elders to their fellows in other countries. Christian students in Great Britain and India, in China and Japan, have not lost touch with each other despite political and military clashes. One of the greatest services of the Student Christian Movement has been its camps and conferences, starting locally but reaching out into different areas. These conferences culminated in the first World Congress of Christian Youth, held in Amsterdam in August, 1939. Those in attendance represented seventy-three countries of Europe, Asia, and the Americas. Long before they met, older men had determined the tragic fate which hung over them. But they are not defeated. They know the day is coming when they shall be free to rebuild their international brotherhood.

Long and well known are the World's Sunday School Association and the World Christian Endeavor Society, with work so far-reaching that they have lost sight of national barriers in their great international purpose.

We cannot dismiss the subject of living and working together without honestly facing the question which is in many minds today: Can Christ's life and teaching help us in international relationships other than those within the

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church? We would answer, yes. But it demands that all men in every nation follow him.

Not long ago, men took for granted that interdependence in materials and trade, telegraph and radio communications, travel by air, were binding all nations together. Meanwhile, there were men and women who were teaching their young people and children to despise and to destroy those of other nations. We knew this, and yet all our efforts to stop it were pitifully weak. It has taken the terrible experiences of war to convince us that, if we are to live together on the same planet and work together as science and trade have encouraged us to live, *all* men must abide by Christian standards. The old destructive ideas of race superiority and the old assumptions of superior rights must go. In their place must come constructive attitudes and practices. In Christian terms—Christ's way of life.

If we who profess to be followers of Christ are to pass on to others who have not known him his way of life, we must make a special effort to follow that way ourselves. In strained international situations, this effort is difficult but necessary. An Indian college principal wrote recently to an American friend of many years in the United States, "If the friendships of individuals like ourselves can extend to become lasting friendships between the two great peoples we represent, I hope the foundations of a better world will be laid forever and the hopes of a new order of life realized."

If white men can get entirely out of their heads the fatal and deep-grained notion that they are superior, and that God created the world and all other men in it for their benefit,

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they will go a long way in their contribution toward the establishing of the kingdom of God in their own hearts, and in the world.

Aggrey of Africa expressed beautifully the power of God to love and to use every man. He was speaking to a white man, Basil Mathews: "God knew what he was doing when he made me black and you white. God cannot play his divine symphony on the black keys alone or on the white keys alone. For his harmony, he must use both the black and the white."

A world wrecked, ripped to pieces by war? Or—a world in which men live, respecting one another? Our Father gives us freedom to choose which world we shall have. Miss Margaret Wrong in *Five Points for Africa* tells of Mary Sehoza, an African woman who saw this choice made in the lives of two men. Mary Sehoza draws the picture—men of different nationalities, working in close, daily contact, faced with problems demanding understanding and agreement. Through the years they lived and worked together with Christian grace. One man was her father and the other was the European headmaster of the Christian school at Kiwanda, Tanganyika Territory.

And they dwelt there and they loved each other without worrying each other, and they walked together and took counsel together. And they gave each other plenty of room and they did not jostle each other, they agreed together and they were ready to forgive each other. They loved their boys and their rule was quiet. Neither of them claimed more respect for himself than for his comrade or vaunted himself and despised his friend.

CHAPTER FIVE

The Inspiration of Worship

As the disciples watched Jesus spend himself for others, teaching and exhorting, healing and feeding, loving and forgiving, and at the same time vigorously meeting scornors with fearless rebuke and quick reply, they marveled at his power. How could he do it and never show weariness? On what deep reservoir did he draw? Slowly, they become familiar with his practice of slipping away from the multitude, withdrawing into the mountain or across the lake, to be alone with God. His was not a formal ceremony like that with which they had been familiar, but rather the coming of the Son into the presence of the Father, talking with him intimately, humbly, urgently. And they saw that from each time of communion he returned to his ministering, renewed in spirit. They longed to share this enriching experience of worship. "As he was praying in a certain place, when he ceased, one of his disciples said unto him, 'Lord, teach us to pray.'"

And each generation of followers of Jesus, like the first twelve, have felt the need of learning to pray before they can share in his service or speak with fire. When men commune with the Father of our Lord Jesus Christ, every part of life takes on new meaning. Their minds and bodies, the

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work of their hands, and their relationships with one another are lifted to a new, a Christian level. This gift missionaries carry to all whom they meet, Christian and non-Christian. Ordinarily we think of non-Christians as needing to learn to worship. But often it is Christians who have not taken time or who have not had the opportunity of understanding the meaning of worship or of discovering its power.

A young Anglo-Indian woman with Western education, accustomed to worshipping in a formal way in church, tells of her first experience in worship without the direction of a preacher. She is chief inspectress of girls' schools in a large province of India. Feeling that she must get away as far as possible from her work and from her headquarters in a city where the thermometer hovered around 115° in the shade, she visited the Christian ashram established by Stanley Jones and his friends among the foothills of the Himalayas. Down at the shore of the small mountain lake, at the evening service, she found that she was expected to sit quietly with her Bible in her lap and spend an hour in meditation and prayer. Her mind, let loose from the discipline of regular work routine, went whirling. She could not control it. She had never before realized how long an hour could be. But the next day, and the next, she learned the purpose of worship. She learned to read her Bible in a new way. And she learned to pray. After a few evenings she found in this hour of meditation and prayer the source of power which has transformed her life.

Each summer now finds her there by the lake, gaining new strength for the trying months ahead. She has carried on successfully through the instability of changing administrations,

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alternating between British and Congress officials. She is a woman of power, who frankly acknowledges the source of that power. Like others who have learned the meaning of worship, she does not regard it as a means of escape from the burdens of life. It provides the strength with which to carry them.

When a preaching mission of Indian Christians visited England a few years ago, the members were asked what Christianity has to offer that Hinduism and Mohammedanism could not offer. Their unhesitating reply was, "Power."

And this power, as we know, has been used in the service of others. Such service will continue as long as Christians spend time in the presence of their Father, the Father of us all. It may be an outreach across the world or humble service of one's near neighbor. A group of Chinese schoolgirls went out to serve in their own devastated city, as an outcome of the hour of worship at the beginning of each day.

It came about in this way—one morning, among the suggested petitions for silent prayer, the war orphans of their country were included. After the service, one of the girls told her teacher of an institution near a gate of the city where many war orphans were living in great need. She asked that the teacher and some of her school friends visit them. The girls went regularly to the orphan children and to the women in an adjoining camp, performing whatever simple service they could, and sharing with them the comfort and courage which they themselves had found through their relationship with Christ. They secured cloth from the International Relief Committee and made a complete suit of clothing for each

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orphan. They were able to bring the orphans to the comparative comfort of their school for an occasional happy relief from the scenes of destruction and poverty among which they lived. As the results of the work were realized, one of the students observed, "God does direct us, when we take time to listen to him."

When missionaries go out beyond those who have acknowledged Christ, to others who have not yet heard of him, they find some listeners who, like the Bantus in Africa, have believed in a Creator spirit. But ordinary men dare not approach him. This must be done through the chief. For the ordinary men there are spirits in the world of nature, spirits of dead ancestors. They are regarded as the source of misfortune, illness, and death. They must be placated with sacrifices, ritual, and perhaps excited dances, or other outward expression, interpreted as worship. When they hear what Christ has taught of God, the Creator, they learn for the first time that they are the children of a Father who loves them, whom they dare to approach not afar off, but reverently and simply, like children. And they can all take part in worship, the common people as well as their chiefs and priests. When they have grasped this, sometimes very slowly, their lives have a new dignity and purpose.

While these and many other non-Christian villagers and tribesmen have had someone interposed *between* them and God, non-Christian men of education and opportunity have themselves set someone or something *in place of God*. Men who have received scientific education without the steady purpose of Christian faith have often believed that man has

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within his own grasp the power released in the universe. And they have tried to seize that power. This has given rise to pseudo religions. Worship of God has been replaced by worship of country, worship of a leader, or worship of material power. But war is making it increasingly evident that the power of men and things is not infallible. A greater power must be found. It is the mission of the Christian church to teach men how they can realize that great power, not for their own selfish ambitions but for more effective service of others who look to them for direction. At the request of a Japanese Christian intellectual, this was inscribed on his tomb: "I for Japan, Japan for the world, the world for Christ, and all for God."¹

Some Christian leaders of the Orient have felt that one reason why pseudo religions have won such large followings among the intelligentsia of their countries has been that the outward expression of Christian worship has been given in a foreign mode. Newly baptized Christians have felt it imperative to cut themselves free from all forms associated with their old religion. So the tendency has been for them to adopt the accompaniments to Christian worship which came with the missionaries.

But over the years a change has begun to take place. The children of converts, and the children's children, felt themselves secure enough in the Christian faith to venture into the adoption of some of the forms and adjuncts of worship native to their land. The second- and third-generation Christians have found much that is beautiful and inspiring, and to

¹ *Japan Christian Quarterly*, January, 1937.

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them entirely free from pagan meaning. Their interest has been heightened by a growing consciousness of national identity. The nationalism which constrained these young people to seek out and use the best in their heritage was beautiful and positive, different from the political nationalism which fosters exclusiveness from, and scorn of, anything foreign. They want Christ, who means so much to them, to move among them as one near and dear, not as a foreigner.

In most countries where missions are at work, there is a wealth of religious expression, and Christians are drawing on this. Young Christians of India find that they are brought closer to God in worship out-of-doors or in a building of simple, graceful Indian architecture than in a New England type of church. In the familiar setting they are free from the consciousness of foreign influence which oftentimes turns them aside from communion with God.

Village India loves the gaiety of its traditional festivals. Indian Christian leaders gladly bring to the villages more brightness, color and song, and friendly visiting, through the festivals built around Christian holy days. And they would bring Christ more intimately into everyday life by introducing little ceremonies and observances, indigenous to India and not detrimental to true Christian worship.

A thoughtful Indian Christian woman was watching Hindu women going in family groups toward the Ganges to bathe. The women were closely wrapped in coarse white mantles, but they were lively and excited over the freedom granted them for the bathing ceremony. Some carried babies astride their hips. Others carried brass trays, or delicate brass baskets

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filled with marigold blossoms and rose petals and copper coins for offerings, while others had small brass jars to be filled with Ganges water. All carried white bundles—the clothes which they would drape about their bodies after the ceremonial bath. The Christian woman watched them wistfully, then said to the missionary with her, “If these women were to become Christians tomorrow, all we would ask of them would be to come to church on Sunday and to a women’s meeting every second Tuesday. Now they have opportunities to express their religion in so many happy, homey ways. And they make many physical sacrifices. We Indians are accustomed to sacrificing ourselves for something we believe in. And we Christians would do more of it for Christ if the church would show us the way.”

It is thrilling to learn what Christians have accomplished in adapting for their church life patterns of thought and forms of worship native to their own cultures. Dr. Daniel J. Fleming, in four beautiful volumes which he has published, has collected some of the choicest expressions of Christian worshippers throughout the world, in architecture, in paintings, in symbols and in prayer.² These volumes give us an intimation of the many expressions of beauty which the worship of God through Christ can inspire.

The purpose and the outcomes of worship are common to all Christians regardless of nationality or culture. But there are differences in expression which we should recognize—the diversity in unity. We of North America should know and

² *Heritage of Beauty; Each with His Own Brush; Christian Symbols in a World Community; and The World at One in Prayer.*

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appreciate the new ventures of the younger churches, in developing modes of worship which are more akin to their own background.

WORSHIP IN CHINA

In a conference on "The Church in China Today," Mr. R. Y. Lo expressed this thought: "When the spirit of Christ has actually taken possession of the heart and mind of the Chinese people, then it is bound to have some indigenous experience and expression. Until then and not until then I can hardly conceive of an indigenous church."³

Dr. Francis Wei adds a generous word:

Friends, do not understand me to say that it is necessary for missionaries from abroad to stop trying to present Christianity to us in their own forms. Let them bring to China all the rich heritage of the Christian bodies in Europe and America, let them bring all their polities, all their creeds, all their rituals which we believe are the results of their Christian experiences and the manners in which they can best express their religious life and convictions. All these are welcome to us, so long as it is not dogmatically asserted that any of them is final. Perhaps it will turn out that the way we Chinese wish to express our religious life is one of the ways already tried out abroad. Making Christianity indigenous in China does not exclude borrowing and adaptation. But the borrowing must be done by the Chinese and not imposed upon them.⁴

Professor Wang Chih-hsin, teacher of Chinese literature in the Union Theological Seminary in Nanking, expresses a

³ "The Church in China Today," p. 32 (Report of a Conference held January, 1926).

⁴ *Ibid.*, p. 33.

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sentiment common to Christians of the Orient, but somewhat strange to us:

I believe strongly that the worship and the preaching services should be entirely separated. Worship is worship; preaching is preaching. The place of worship should be a place of quiet and order. A picture of Jesus might be hung at the front. There might be a crucifix. On the side walls might be hung various pictures of Bible scenes (preferably those which deal with such subjects as prayer and spiritual culture). There would be no objection to the hanging of inscriptions and scrolls containing sentiments calculated to stimulate spiritual growth. The lecture room should be used entirely for preaching or lecture purposes. . . . The pastor should . . . be free to make use of the Chinese classics as a background for interpreting the Christian virtues and also to speak on subjects of common interest to the people.⁵

Because new Christians sometimes bring the background of temple worship into the church service, there is talking and confusion. Children with little bells on their caps slip away from unconcerned mothers and play hide-and-seek in the aisle. Dogs and other animals freely wander through the church. A small group of Christians in North China have changed this to an atmosphere of reverence under the guidance of Mr. Cheng Hsin-kuo, a Confucian scholar who had become an earnest Christian. Under his inspiration the few Christians who worshipped together built a little chapel with clay walls, measuring approximately twelve by thirty feet. At the front of the chapel is a scroll bearing the words, "True Source of All." In front of the scroll is a plain square table

⁵ *Chinese Recorder*, November, 1925, pp. 745 and 746.

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and in the center of it is a small wooden cross with a pair of candles and a pair of flowered vases on each side of the cross. The vases represent beauty and fragrance; the candles, light eternal; the cross, the Saviour who died, the ever-present Lord. Mr. Cheng found it easy to persuade them that within its walls there should be no idle conversation. Whoever entered the chapel came for one purpose only—to commune with God.

On Sunday morning friends met and visited in the courtyard, but from the moment of entering the chapel they were silent. But when winter came something must be done to provide warmth for friendly visiting, without desecrating the chapel. So an inexpensive screen was made of bamboo and paper which could close off the front of the church from the rest of the room. When the screen is fitted in place, the room is a social hall. When the screen is removed it is the House of God, and there is silence and reverence. No one enters or leaves the chapel during the period of worship. Small children are cared for by a committee in another place.

The order of service has been carefully worked out, including participation of the members of the congregation, not only in the united prayer and song, but in the individual reciting of selected verses of Scripture.

Some Christians in China feel that it is possible to conduct ceremonies at the graves of their ancestors, which are not contrary to their Christian principles, and which at the same time demonstrate to non-Christians that Christians also cherish filial devotion. Of this Mr. Bau writes:

Ancestral worship has been adapted and given a Christian content, so that now it takes on the nature of a memorial service.

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A number of Christian families have used this method of honoring their ancestors by going twice a year to their graves to hold special services. They feel that these services do not in any way conflict with their Christian ideas and do open the door for Confucianists more easily to understand and accept Christianity by approaching it along an avenue already familiar to them.⁶

Mr. and Mrs. Bliss Wiant went to Yenching College, China, as missionaries qualified to teach music. They both used every opportunity to learn all they could about the music of the country. Mr. Wiant's first large service to the church in China was to enlist the cooperation of a Chinese author, a colleague of his in the college, Dr. T. C. Chao. He helped Dr. Chao to understand the meter of Western music so that he could re-translate some of the Western hymns that were popular with the Chinese but unacceptable from the standpoint of translation. Early in the 1930's there appeared a significant volume called *Hymns for the People*, written by Dr. Chao and set to Chinese tunes harmonized by Mr. Wiant. Then in 1936 Mr. Wiant edited the *Hymns of Universal Praise*, produced cooperatively by the various denominations. It included both original Chinese hymns and translations, some set to Chinese tunes and others to Western tunes. By 1941, two hundred and fifty thousand copies of this hymnal had been sold.

Mr. Wiant has also published music for choirs. Here again he proceeded from the known to the unknown. His first publication was a Chinese translation of familiar Western choir selections. As his students have developed there is

⁶ *China Christian Year Book*, 1926, p. 136.

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emerging a collection of Chinese anthems written by Chinese. Thus is the West enriched, and Chinese music more fully developed, by Chinese musicians who have at their command the best of Chinese and Western music.

WORSHIP IN INDIA

The beloved Bishop Azariah of Dornakal, in a charge to his clergy, said:

A task the diocese ought to undertake is vigorous thinking and bold experimenting on the part of our clergy to Indianize the accompaniments and vehicles of worship. All our services still run in the groove of the Prayer Book of 1662. . . . Our service of Holy Matrimony, for instance. To people who for ages have been accustomed to look upon marriage as a *samskara*, a sacrament having mystical significance, always accompanied by acts of solemn oath by the parties, and benediction by priests and elders, in a country where marriages are great family events with family reunion on a wide scale, where no marriage ceremony worth the name takes places under two hours' duration, and where wedding festivities normally last for three, four or five days; it is no wonder our fifteen minutes' service is devoid of fervor, lacking in spectacular solemnity, quickly gone through as a civil contract, and as quickly forgotten and liable with equal ease to be set aside.⁷

Mr. G. V. Job, principal of the Christian School at Conjeeveram, describes four types of Indian religious teachers:

The trained reciter who goes from village to village expounding the *Ramayana* or one of the great *Puranas*, the village dramatist who trains the young men of the village to enact a sacred story or a portion of the epics, the great *acharya* or head of an ascetic

⁷ *Worship in Other Lands*, by H. P. Thompson, p. 150.

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order, who regulates the social and religious conduct of large sections of Hindus, who preserves theological traditions and trains young novices—these are India's religious teachers. The most potent influence, however, is that of the great revivalist who just happens to come from nowhere and is supported by no ecclesiastical authority. . . . Gautama Buddha sent out his disciples to proclaim the eight-fold path with no material provision but the begging bowl. Since his day the evangelistic forces of India have been recruited from the ranks of the ascetics.⁸

All four of these types are now found in the Christian church in India. Padri Janki Prasad was a venerated reciter in the villages of North India until his recent death. When he entered a company of Christians seated in a church or huddled together under a mango or fig tree, with only a smoky lantern or tiny saucers of oil for light, everyone was silent, expectant. He wore a loose saffron robe, and around his neck was a garland of marigolds. He walked slowly to the seat prepared for him—a white cotton mat on the ground. Two young men rose as he approached his seat. They were his pupils, his "disciples." When he was seated, they seated themselves, one on each side of him, enhancing his age and his dignity. One youth had a small harmonium before him, and the other a drum. Without introduction Janki began his story, the story of the life of Christ, in a version all his own. He explained the first stanza in prose and then sang it. The young men accompanied him, and joined in the refrain. He could go on for hours, through the whole long, wonderful story while his listeners sat in awed silence. When the story

⁸ *The Life of the Church*, pp. 9 and 10. Vol. IV of Madras Series, based on Meeting of the International Missionary Council at Madras, India, in 1938.

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was finished, the listeners would rise and walk past him, each reverently laying an offering on the cloth spread in front of him. When all had passed by and stood waiting, he gathered them near him and broke the spell by leading them in a loud cheer, "Victory to Jesus Christ!" It startled the unsuspecting visitor but seemed a welcome release for the men who had been sitting cramped for hours.

The religious drama is being used extensively. Indians have great histrionic ability. Illiterate village children delight in enacting a parable, impromptu; and mission schools present very effective religious dramas. No matter how serious the theme, they never omit the jester.

The work of the *acharya* is being taken over by the ashrams, or retreats, already described. And the place of the revivalist is being filled by such Christian evangelists as Bhakt Singh and his group of young Christian ascetics, who tour India and present a very effective evangel. And there are others, sometimes so many that their frequent visits are an embarrassment to Christian hosts. In some cases, there is a tendency for renunciation to pass into irresponsibility. To introduce a measure of responsibility along with renunciation, some of us are presenting to young men a call to join the Brotherhood of Saint Paul. This offers the same opportunity for evangelism. But, like Paul, the brothers live by the labor of their hands instead of by the familiar begging bowl, and can preach with equal effectiveness.

The congregational form of worship has been carried by Christians from the West to India. The natural inclination of high-caste Hindus is to worship alone, as separate indi-

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viduals. A Christian who once belonged to a high Hindu caste says, "My ideal of worship is to sit cross-legged on the floor in a church before a crucifix, in silence, and from time to time throwing a handful of flowers or rose petals before the crucifix."⁹ This quiet communion is greatly needed by men and women of the West who worship only with a crowd. On the other hand, it is selfish if it goes no further. Men need the experience of worshipping in the company of other men, thinking and praying with and for others as well as themselves. Congregational worship is given a place wherever there are enough Christians to make it possible. There may be no church building, but they can gather on a roof, under a tree, or beside a river. The practice of group worship has come to be associated in public opinion with the spirit of Christian brotherhood.

Very few artists of note have developed among Indian Christians, perhaps because there has not been sufficient encouragement for those who are doing good work. Alfred D. Thomas, however, is one of India's really great painters. There is a deeper appreciation of Christian poets. In the South, the Marathi hymns of Narayan Vaman Tilak are very popular. One of his most beautiful songs is the "Appeal of Mary to the Gardener." One hears this sung in a perfect setting, in Tilak's home country, when in the cool Easter dawn, Indian girls draped in white enter a rocky garden and make their way slowly, mistily, to a grotto, singing the appeal set to an Indian melody in which the quarter tones rise in a haunting cry.

⁹ *Worship in Other Lands*, p. 69.

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To Hindus, a basic feature of religion is worship in the home. The mother has a large share in this. In high-caste homes where there is a degree of leisure and a background of beauty, it is the mother who brings daily offerings of flowers to the family altar. It is the women who see that observances are carried out at the right time and in proper form. They usually approach special holy days with fasting.

In a high-caste home, every step in the preparing of food has been given some religious significance. The woman who is to do the cooking for the day, usually one of the daughters-in-law, or a high-caste serving-woman, must bathe and drape herself in a clean strip of cloth. The cooking space itself, a corner of a courtyard, or an adjoining room during rainy weather, is freshly plastered with clay each morning. No one enters this corner except the woman who is to cook. The cooking utensils, be they many or few, are touched only by members of the immediate family. If an outsider touches them, they must be put through costly purifying ceremonies by the family priest. Visitors are served on clay saucers or dishes made of leaves which can be thrown away. And there are strict rules as to what kind of food may be served members of the family, and guests. In many of these practices we see an effective means of warding off disease. For instance, the protection against the touch of outsiders is a wise precaution. And the cooking space, which is on the ground, takes the place of a kitchen table, on which no housewife wants people to walk. But to the women who carry out the detailed rules, each act is a religious observance. They regard the low clay cooking stove as the family hearth, the symbol of family

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worship. All this gives greater interest and dignity to household work.

There are Christian homes where the mothers are college graduates, thoroughly familiar with modern life, but who have retained the traditional dignity of housekeeping, giving it Christian beauty in their own homes. Such a home is that of Lady Rani Maharaj Singh. Everything in her home—hangings, paintings, furniture, dishes—is the work of Indian craftsmen. She is a member of the national committee of the Young Women's Christian Association, and last year was president of the All-India Christian Association. And yet she finds time to give her home detailed personal care. She has servants, but each one is carefully trained and disciplined. Even the servants' quarters, usually disregarded, she considers part of her responsibility. They are as clean as the servants themselves.

When the students in the Homemaking Department of a Christian school went on strike because they were asked to sweep their practice-house courtyard and bathrooms, it was Rani Maharaj Singh who helped solve the problem. Indian members of the staff retained men of sweeper caste for this work in their own homes and the girls knew it. They could not understand why the change from primitive equipment to modern sanitation should affect the status of cleaning. Rani Maharaj Singh happened to be in town and made the trip to the school to talk to the girls. She went into conference with about twelve of them, without any foreigners present. No one but the girls and herself knows the details of the conference. But she succeeded in turning this tense

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situation into a serious lesson in practicing one's Christianity in the work of an Indian home. The girls knew that she spoke from experience and understood. They had kept worship in one area of life and work in another. And they needed the help of one who saw life as a whole and who could interpret it in familiar terms. Rani Maharaj Singh smiled when told later of the new attitude on the part of the girls, and remarked that prayer, not a woman, had done it.

Village Christians, especially those from lower castes, are less venturesome and less articulate than urban Christians and students. Moreover, their background has not had in it beauty that is worthy of being transferred to Christian worship. The peasants, burdened by debt and fear of starvation, stop seldom in the day's work to gaze on the beauty of the fields or the distant hills; and they are too exhausted at night to meditate upon the stars. For them there has been only a struggle to live and to escape injustice. They have performed certain ceremonies, and repeated certain sacred phrases or verses. But these were regarded as charms to keep off evil spirits; they lack the majesty and beauty of the rituals and lyrics of the leisure classes. So, when village men learn of a God who loves them and cares for them, they long for expression in worship but lack the means of that expression. Now men are coming to them who know the life and problems of farmers, and who at the same time are in touch with sources of Christian inspiration in worship. Arthur Mosher, one of these men, suggests that

... the routine, the ritual, the imagery of our Christian rural program must express in all of its manifestations the implications

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of the Gospel for modern village living. Our program must provide for establishing personal and group habits of prayer, worship, and group expression which explicitly state that the production of shoes, of food, of baskets, of cloth, of pottery, of ploughs is a service rendered to God, through ministering to one's neighbor.¹⁰

In *A Book of Worship for Village Churches*,¹¹ Dr. E. K. Ziegler has ventured to give definite suggestions for carrying out such a program as that proposed. He has prepared and presents detailed forms of worship for occasions which are of special significance for peasants. He follows the church year, emphasizing rural and "reclaimed" Hindu festivals in which he finds great possibilities for expression in village life. Most festivals are heralded by large, bright pictures drawn on the gray walls within the courtyard or on the ground just inside or outside the door. This breaks the monotony of life as well as that of drab walls. The drawings at one season depict a particular goddess. At another time, they are animals; again, just white handprints around the doorway, made by hands dipped in rice paste. At one festival, every woman draws a picture of all the tools or implements her husband uses, and asks a blessing upon each one. We are making use of this simple artistry at Christmastime. Most village homes, where the coming of Christ to earth is known, are adorned with red or white camels, driven by large kings who follow the star.

And there are lights for Christmas. Every autumn, the

¹⁰ "The Kingdom of God and Rural Reconstruction," by Arthur Mosher. *Christian Rural Fellowship Bulletin*, No. 56.

¹¹ Published by the Agricultural Missions Foundation, Inc., New York, 1939.

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Hindu festival of lights transforms dull lanes and grimy city streets into fairyland. Not many years ago, a few Christians saw in this a possibility for Christmas. And now, on Christmas Eve, one finds Christian mothers, assisted by the whole family, pouring mustard or sesamum oil into dozens of tiny clay saucers, about the size of those in a doll's tea set. Cotton, fresh from the pods, is pulled apart and one small twist dipped into each saucer of oil, for a wick. At dusk, with blazing twigs from the cooking fire, they set all these lamps alight and place them wherever they will show, along the roofs or other walls, around the feeding troughs of the animals in or outside the courtyard, in the niches in the walls, on ledges over doorways, even along the ground or around the base of a tree. The whole Christian quarter is dancing with light for a brief time and the children shout for joy while the grownups gather to sing. It is a radiant beginning for many a Christmas Eve service in dark, non-Christian surroundings.

WORSHIP IN AFRICA

The Bishop of Masasi states the African position, which is that Christianization must not mean Europeanization. National characteristics must be preserved. "The Zulu who becomes a Christian in no way ceases to be a Zulu, but his life is raised to a higher and supernatural plane as a Zulu Christian."¹²

From Northern Rhodesia there have come in Miss Mabel Shaw's deeply discerning book, *God's Candlelights*, pictures of worship so beautiful, and so expressive of African spirit, that

¹² *Worship in Other Lands*, p. 5.

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they can only be the work of African women, or of a woman so in tune with Africa that she feels as Africans feel. The ceremonies have developed in a girls' school, which itself has kept the flavor of African village life. The first picture is of Good Friday:

On Good Friday Eve, as the night falls, we have a little service of remembrance. The Chief needs all his people that night, even the children. We think of the shadowed garden where he spent his last night on earth; we give thanks for the little fragrant flowers at his feet, for trees so still with the weight of their silent sympathy, for birds sleepily twittering now and again, for the quiet steady shining of the stars. We think of the city on the hill, of all the villages and the people asleep in them, unknowing and uncaring, while he wakes—that great and glorious Chief going forth to die for his people.

The service over, the children go across the courtyard to their houses in silence. The little ones are put to sleep, the big ones sit up and for a little while there is the sound of quiet mourning. They sing a little chant haunting in its sweetness.

Solo The Chief is alone.
 His people have left him.
Chorus The children are here,
 O Chief, we remember.
Solo The Chief is alone,
 In the dark night.
Chorus The children bring lanterns,
 O Chief, see our hearts.
Solo The Chief, he is dying,
 Our hearts are desolate.
Chorus We children are crying,
 O Chief, hear our mourning.

Then silence comes and sleep wraps them in its peace.

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Next morning the bells scatter the last lingering mists of night. No other sound breaks the stillness. The doors of the houses open quietly, the children run out to the washing place without speaking one word. They smile and clap to one another in greeting. They gather in the chapel. They go forth to their duties in the village with serene faces, but no one speaks. It is a wonderful silence to share. It began years ago, their own gift to the Chief. After it was over they spoke to me of it.

"We wanted the Chief to know we were thinking of him. We thought if we were very quiet, those in the spirit land would look down and say, 'Why are the girls in their village silent?' And one would answer, 'Surely because the Chief goes to die; we will tell him.'"

Every year there is that lovely silence, natural and spontaneous. It lasts until we come back from service in the village church. I overheard one child say to another, "Why are we quiet like this?" "Hush!" was the answer from a six-year-old. "The Chief is dead, but not for long."¹³

THE FIRST FRUITS

The gathering of the first fruits becomes a time of thanksgiving and the children make it the occasion of a special offering to the Chief:

The day the children go to the school gardens to reap is one of joy and thanksgiving. First, in the garden itself we show forth our praise, and then give ourselves to the reaping of maize, pumpkins, groundnuts. By midday baskets are filled and brought to the little *nsaka* in the midst of the garden. They are placed all round it, a great display. Then the children gather round and sing and clap and stamp. The baskets are carried up by the big girls, and the little ones carry the pumpkins on their heads. It's a

¹³ *God's Candlelights*, pp. 80-81.

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long singing procession that winds its way up the hill to the school village.

"The Bana ba Mfumu are reaping," say the women in the gardens, and all run to watch them as they pass. Two of the heavy baskets are taken to the chapel and placed under the little lamp, our first fruits for the Chief. The baskets stay there until that evening after prayers, and the produce is given to whatever object the children select.

Our seeds in the planting time are taken to the Chief. They stay in the chapel all night, the next day are carried out, and, after a little service for the blessing of the soil and thanksgiving for sun and rain and wind and the dark still night, the seeds are planted.¹⁴

In other countries there are similar expressions of the longing of men and women to bring their most treasured offerings to our Lord and thus to draw more closely to him. Such ventures in worship as are taking place all over the world are a revelation of the real acceptance of Christ. The Reverend H. P. Thompson in introducing his book, *Worship in Other Lands*, has well emphasized the importance of the contributions issuing from these ventures:

Behind the activity of the church in the mission field in extending the kingdom of God, and proclaiming Christian solutions for the evils of life, there lies a depth of Christian worship, and must lie, if its activity is to be of any value. And just as the native church in its growing maturity is taking the lead more and more in evangelism and Christian service, so it is beginning to develop its own expressions of worship. That its worship should be as deep and sincere as possible is vital to all its life; and the study of this development is therefore of the greatest importance.

¹⁴ *Ibid.*, p. 87.

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The whole church, too, stands to gain from enrichments of worship achieved by any part of it.

Every time we begin a prayer with the beautiful words, "Our Father," we can be sure that there are others, near at hand and far across the world, who are likewise lifting up their hearts with "Our Father" in their own tongue. Thus, through prayer, Christians all over the world are drawn together into one brotherhood. We are particularly conscious of this bond at times like the Universal Week of Prayer, observed each year by the churches everywhere, and the World Fellowship Week, observed by all branches of the Young Men's Christian Association, the Young Women's Association, and the Student Christian Movement. Since 1927, the World Day of Prayer, sponsored by the United Council of Church Women, has drawn the Christian women of the whole world together in a special way. This day, the first Friday of Lent, has become a steadying power, the very dangers and disruptions of war having made it doubly precious and helpful. Suggestions for services of worship planned around a central theme are sent out to groups of Christian women around the globe.

The first services of the day begin in the Fiji Islands, and as day dawns in country after country, the women of each country take it up. All through the day, new hearts and voices are joining in the united worship. Even in the few countries to which, because of war, printed programs cannot be sent, women have remembered that "this is the day" and have taken their part in reconsecrating themselves, with the

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other women of the world. In the announcement of the 1943 Day of Prayer, Miss Sue Weddell wrote, "In a world torn asunder one tie still holds, the bonds which bind the followers of Jesus Christ to one another and to their Lord. Never was it more necessary both to experience and to assert the fact that we are all one in Christ Jesus. Many ordinary forms of communication today are absent or uncertain, but in prayer Christians of all lands can and do still come together." And in coming together they receive the power to do God's will.

CHAPTER SIX

All of Life for Christ

It is the mission of the church to lead all men to dedicate all of life to Christ. This has been the call of prophets in this century. They have held that each man's life is one indivisible whole, and that every phase of his life must be open to Christ's control. Men need Christ at all times and in all places, not only in the church during periods of worship, but every hour, while at work in fields, shop, or kitchen. And they need Christ's presence in their relations with other men, direct or indirect.

In the East, one of the prophetic spirits who led the way in thinking out the plan and program for this complete approach to life was that great Indian Christian, K. T. Paul. In the West there was Kenyon Butterfield of the United States. Many have followed them, some hesitantly, some boldly. Others have strongly disapproved, fearing that evangelistic effort might be crowded out by such a comprehensive program. But with simple faith these men have held to their principle that just as life is not made up of odd phases patched together, but is unified, so the service of religion to men must be interwoven, so closely and evenly that the threads blend into one unbroken pattern. One of them wrote: "By rural reconstruction we have in mind the rebuilding, re-

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pairing, and reconditioning of rural life so as to bring it into harmony with the sovereign rights of personality and the divine purpose for which man was created. . . ."

K. T. Paul and Kenyon Butterfield are gone, but their service lives on in others. It is not strange that some of those others have been men in rural work. Edward K. Ziegler, who is one of them, explains, "There is something almost sacramental about country life. All the processes of agricultural life are inextricably tied up with religion." The dependable, indestructible order of the seasons, the methodical working out of God's laws, are clearer reminders of God's presence than the routine of offices and factories. Most of the farmer's work is a demonstration of faith—his plowing and sowing, the raising of animals, the planting, pruning, and grafting of fruit trees and the cultivating week after week of his garden plots.

Arthur T. Mosher of the Allahabad Agricultural Institute, a discerning student of this field, links rural reconstruction with the Kingdom of God, "in which," he says, "nothing is secular. Health, economics, politics, recreation are sacred, in the sense that they are manifestations (or corruptions) of the divine will. The secular solution of social, economic and political problems is a practice to be challenged and transformed by the good news of the Kingdom." Mr. Mosher includes in the Christian rural program four phases: "First, teaching the gospel records; second, interpreting the gospel in terms of modern village living; third, developing skill in the use of tools by which Christian stewardship can be accomplished; fourth, establishing personal and group habits

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which will conceive, enrich, and develop Christian experience."¹

IN THE VILLAGES OF JAVA

Sometimes this complete Christian approach to a community rises out of a simple awareness on the part of evangelists of the all-encompassing need of people. Dr. A. L. Warnshuis in commending such ventures has told of the unpretentious way in which Dutch missionaries were developing such an approach in Java before the war. They started forty years ago, so there has been time to observe the effectiveness of their method over a long period. They would not baptize an individual until the whole village could be baptized. They waited almost twenty years until they had transformed the life of one village. In doing this, the missionaries themselves became a part of the village and were recognized as members of the community. Village after village followed the first one. As Dr. Warnshuis has pointed out, when we do it in this way, "Christianity becomes incorporated into the life of the village and the leaders and forms of expression are ways that are natural to the people."²

A RURAL MISSION

The Harima Rural Mission was at first the dream of an American missionary, Edward Clark, and a Japanese seminary student, Junji Horii. The Harima region is large, with

¹ "The Kingdom of God and Rural Reconstruction," by Arthur Mosher, in *Christian Rural Fellowship Bulletin*, No. 56.

² Statement made at the Church Conference on African Affairs. See *Christian Action in Africa*, p. 71.

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about one hundred thousand farms. It had not been reached with the gospel until Dr. Clark and his students started working there. The two agreed that if they were to serve these half million poorly clothed, poorly fed, debt-depressed farmers, as Christ would serve them, they must help them in all of life. This they bravely set out to do with the church at the center of the undertaking.

Mr. Horii gave up the chance of a salaried ecclesiastical position in the city to put his life into this tremendous task. He married a woman who was like-spirited. With slight help in the beginning from the missionary, they built a small house on an undeveloped two-and-a-half-acre plot. There they have served their people in the whole of life while earning their living from the soil as those around them do. A year after the first unit was begun, a second was established, with another seminary graduate carrying the burden. A third young man, brought up in the country, next offered himself. He was filled with a burning sense of concern for his fellow villagers and was convinced that the farmers' difficulties could not be solved apart from Christian life and faith. He took the seminary course combined with practical training and was prepared for the third unit before Dr. Clark was obliged to leave Japan.³

CREATING A CHRISTIAN ENVIRONMENT

In Portuguese East Africa no real effort was being made for the advancement of the natives, apart from the services of missions. So, not so much from choice as from necessity, the missionaries began to extend their work over a wide range

³ From reports and letters by Dr. Clark, 1941.

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of service—schools, hospitals, press, agricultural and industrial work—along with the church. They aimed at developing Christian families. This pointed to a need for villages that were entirely Christian. And this in turn demanded a corps of workers to carry on comprehensive Christian teaching in the villages. A school has now been established to train these men and women. They come for three years of uninterrupted training in the fifteen-hundred-acre rural life laboratory. Except for a few rations needed in the first few months, they grow all their food, make much of their home equipment—beds, benches, baskets, rope, bricks—and help build and repair the houses they occupy. They all spend half of each day in the classroom and half in the field or shop or home.

When they go out to teach better methods of farming, they create a sense of stewardship of God's gifts, and they instill the feeling that agriculture is cooperating with God in the use of his gifts to feed men. They teach that health involves food supply, sanitary housing, and cooking, as well as medical care. They demonstrate that the Christian home includes more than a house and sanitation. It involves health and growth and child care, Christian nurture, affection, and cooperation. And all their teaching is drawn together by the knowledge that they are helping the whole community to lift itself up from darkness to become a part of Christ's kingdom.⁴

RURAL RECONSTRUCTION IN CHINA

In this effort to bring Christ into all of life, Chinese Christians seem peculiarly fitted to lead. With them there is no

⁴ See *Christian Action in Africa*, p. 127.

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question as to what comes into the realm of religious teaching and what does not. They simply live what they believe.

For almost twenty years, rural reconstruction has been the most important social movement in China. Ten years ago the National Christian Council pointed out that since most Chinese live in the country a vigorous effort must be made to build rural communities which are sound economically and spiritually. The Council recommended that to do this the churches choose suitable places and organize them into rural community parishes; also that country pastors receive special training, and that lay leaders be trained for participation in community activities.

In China the idea of a parish or an area is taking the place of a preaching point. This is a most important step where Christians live in small scattered groups among non-Christians. When a pastor becomes parish-minded, he becomes community-minded. He works with the school, the health center, if there is one, and the local government in seeking to Christianize all phases of community life.

Reports of rural parishes show that the work includes these groupings: evangelism, religious education, recreation, livelihood, and self-support or church finances. Members think of the church not only as a place to get something, but as a center in which and from which they can give something. In connection with evangelism, new preaching centers are established to which evangelistic bands can go. There is the "one-lead-one" movement, by which each Christian brings a friend into the church. Family evangelism is reported as being very effective. Reading rooms and, wherever possible, libraries

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have been opened. Religious education covers Sunday school classes in the church and in the villages of the parish, Bible study classes, special worship services, short-term schools, literacy classes, 4-H Club work, Christian home campaign, parent training classes, and training institutes for unpaid workers.

There is a dispensary at the church, in charge of a public health nurse. Health charts are hung in the parsonage for visitors to see. In time of epidemics the church building is used for inoculation campaigns. Even the sale of quinine (non-profit) and the training of midwives are reported. There are efforts toward sanitary toilets and disposal of refuse. Recreation is based on group play for children, for the whole family, for the whole church. Music appears here, as singing or orchestral playing.

Livelihood includes many of the projects discussed in earlier chapters, such as vegetable gardening, experiments with better breeds of hogs, chickens, or milk animals. Four rural pastors have cooperative farm societies in their parishes, with a membership of one hundred, two hundred, six hundred, and seven hundred, respectively. Farmers use the church as their meeting place, and a sermon by the pastor is an accepted part of the meetings. They trust him above all of their officers in their financial transactions. These pastors do not think it outside their field to secure silkworm eggs free of disease for their parishioners, nor to initiate the means of controlling smut on millet and barley, nor to put in a tree nursery from which their people can get trees. The use of vacant land around the church becomes a matter of concern

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when men become good stewards. It comes into use as a meeting place, a beautiful garden, or a means of church support. Contributions of labor on church-owned land amount to considerable sums. One parish reports nearly twenty parcels of ground dedicated by their owners to church support under the Lord's Acre plan. In addition to supporting their own work, the members try to raise money for the poor and for work beyond their own community—their mission contribution.

Nettie Mabelle Senger, serving for many years in China and active in this village evangelism, calls this type of venture the New Evangelism. The higher standard of living, she reminds us, is not a life of physical luxury but a life of golden rule love. The village evangelist's work of love is not completed until men as a group become masters of circumstances rather than creatures bound by circumstances. The evangelist-pastor is the closest friend of the village Christians, be he Chinese or foreign. And Miss Senger says what we cannot too often repeat that to be a friend we must live among them:

"It is when you deal with the people and live with them in efforts to establish a new home life, new child training, new economics, and new industries that you meet the real person, come to know him thoroughly, and see what is really involved in making changes and hence meet mountain-high difficulties which must be solved. It is when you think with them through these difficulties and meet a new problem at every turn of your thinking that you sympathize with and understand them. It is when you pray with them for days and see the solution finally come, with the joy it brings, that

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you begin to appreciate their position in this changing period.”⁵

CHANGING BANE TO BLESSING

And when war came what happened to all such work in China? It is a story of tragedy, but also a story of glorious courage and undaunted faith. The men and women who were engaged in it have in many cases reorganized their forces in unoccupied territory and have gone on stronger than ever. “Although the rural reconstruction movement has been forced out of its original home, it has met with a thousand unexpected opportunities in its new field of operations and opened up new vistas compared with which even the most ambitious of their former plans seem timid and conservative.” This, Dr. T. H. Sun, a secretary of the National Christian Council of China and director of the Experimental Center in Christian Cooperative Education in Chungking, tells us after several years of war. And he goes on, “Thus the story of rural reconstruction in war-time China is the story of bane turned to blessing, partly by the convergence of unforeseen circumstances, but chiefly by the practice of human perseverance, statesmanship, and sacrificial spirit.” The work has changed its location, but it goes on. All the union institutions of Christian higher education have resettled in West China, many of them on the campus of the West China Union University in Chengtu. By reinforcing and supplementing one another in the same locality, these Christian universities exert

⁵ “The New Evangelism,” by Nettie Mabelle Senger, Church of the Brethren, in *Chinese Recorder*, September, 1931.

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a major influence upon the movement of rural reconstruction, and the rural centers are rapidly developing into laboratories of research and experimentation for students looking to rural service as a life profession.

This great trek of Christian forces from the eastern provinces has brought timely aid to the church in West China, which is numerically weak and which in the past has confined its work largely to the cities and market towns. Under the leadership of Dean William B. Djang of Cheeloo University a vigorous "home mission" enterprise has begun among the almost untouched primitive tribes of the hills. "A comprehensive program has been mapped out for a number of service centers to be started in typical tribes areas in the western provinces. A fine group of Christian young men and women have responded to the call for service."

The rapid growth of industrial cooperatives has placed a new responsibility on the church in West China. Unless it gives them spiritual life, the cooperatives will become a business technique, no more helpful to the common people than privately owned factories might be. Realizing the urgency of the situation, the National Christian Council has chosen a committee of fifteen church leaders and Christian laymen who are studying the existing societies and the extent of Christian participation in them. They are getting across to the co-operators and promoters the warning that if the cooperatives are to succeed they must have a spiritual foundation. Integrity, consideration of the rights of others, and discipline of one's own selfish ambitions are as essential to their success as is capital.

THE GRAIN OF MUSTARD SEED

In contrast to these big cooperative enterprises is the comprehensive work which in the beginning limits itself to one small community, hoping that others will see and follow its example. One of the most fruitful efforts of this type is in Paoting, China. It came as the answer to the prayers of the members of a mission station, "Thy Kingdom come." Dr. Hugh Hubbard and his colleagues had been working along the usual lines of evangelistic, educational, and medical work, but were not happy with the results. The Christians in the vast rural field were thinly scattered in groups of three, five, ten, or twenty to a village. Most of them were poor, with little hope of getting out of their poverty. Half of the church members were solitary Christians in their families, exposed to tremendous family pressure to deny Christ. There was a tendency among evangelists to think of Christian duty in terms of weekly sermons. Some of the oldest churches were the deadest. Christianity was not attracting the young people as it should. The existing mission work was departmentalized so that some were receiving education only, others being healed but helped in no other way, still others being evangelized without further teaching. Bits of agricultural knowledge were being passed on. There was famine relief when needed.

Thoughtful Christian leaders wanted something better. Four Chinese and two Americans met together and worked out a program to redeem the whole man and serve the entire community. Then they set out to try their program in one village. In every phase of the work, responsibility rested on the village

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group. The staff acted as friends, cooperating. In agriculture, improved varieties of seed in the staple crops were adopted. Eight hundred trees for shade and timber were planted in unused places of the village. Fifty fruit trees were successfully planted. A campaign for much-needed irrigation resulted in the digging of fifty-six wells around their original farm village and thirty more in neighboring villages; and a cooperative society was organized which granted \$1,300 in loans to farmers for well-digging. Those who have been with farmers, as they watch their crops drying up and turning brittle and useless from lack of water, know what this means. One hundred and twenty men and women learned to read and write in the short-term classes, especially during the winter months.

At the beginning only one girl in the village was attending a primary school and eighty per cent of the men were illiterate. With the help of the County Board of Education, a free school for illiterates was opened, and seventy girls and forty-seven boys attended. Their school won first prize in the county for excellent work. Three small loan libraries were introduced. An annual vaccination campaign was held, and four hundred were vaccinated the first year. Food demonstrations were held twice a year for the mothers, introducing better ways of using local materials, such as cottonseed oil and soybean milk. Two health workers, one young woman and one young man, were trained to use simple remedies and were provided with medicine kits. Old customs of entertainment were revived. Drama and music were utilized and new games were introduced.

The members of the staff living in the village made their

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homes a demonstration of Christian family life. The women especially were continually visiting in the village homes. A Young People's Fellowship grew up, its purpose being self-improvement and service of the village. The Fellowship conducted weekly Sunday meetings, to which others were invited.

After one year's work, the Village Reconstruction Association added a committee on Religion, which requested the formation of a class to study Christianity. And the following year the head of the village walked into the nearest city church with his daughter and told the pastor that he wanted to take his stand as a Christian. A few months later thirteen family groups took the first step toward church membership. In a conservative village community, attitudes, customs, and even desires change slowly; but here changes actually have been taking place, in an increasing spirit of service, sacrifice, and cooperation. When poorer families could not pay their debts at the annual settlement, men of better means lent them money. When the money borrowed for well-digging was not enough to go around, those better off proposed that the poorest receive help first. These are real tests.

There were disappointments, of course, and some failures. Where fifty fruit trees survived, fifty others failed. When an attempt was made to train midwives, their methods were only slightly modified. But the picture is one of a striving, rising community, in happy contrast to the static background from which it sprang.⁶

⁶ "The 'Farm' Village Experiment—Toward a Christian Village." Agricultural Missions Foundation, Mimeograph Series No. 75.

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CHANGING THE WAY OF LIFE AMONG BRAZILIAN INDIANS

A new and growing work is developing in Dourados, in western Brazil. The Cayua Indians who make up most of the population of the area use the Guaraní language, the only Brazilian Indian dialect that is written. There are between ten and fifteen thousand Guaraní-speaking Indians in Brazil and Paraguay who, it is hoped, will gradually receive the benefits of the better way of life from their own people. A very few ranchers and merchants in the district live fairly comfortably, but most people have hovels for homes. The Indians themselves live in huts made of upright posts covered with heavy grass. Several families often share one hut. With them live pigs, chickens, parrots, ducks, dogs and cats, sometimes joined by monkeys and snakes. The ground serves as beds and chairs, except for a rare fiber hammock. Dry goods boxes begged from a merchant, a few pots and tin cans or gourds make up their furniture. Diseases are prevalent and death takes a heavy toll. So-called civilization has treated them as it has many unguarded peoples, giving them its evils—drink and drugs and social diseases—and little or none of its benefits.

A few years ago a staff of North American and Brazilian missionaries began their service among these people. A trained Brazilian doctor and agriculturist have been with the venture from the beginning. Having two such fully qualified associates is an advantage which not many village efforts have enjoyed. A large open shed serves as a hospital and first-aid room, also as garage, carpenter shop, a dormitory for boys

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who are working on the farm with the agriculturist, a storage place for farm crops, and a Sunday school building. The seats are planks sawed by hand, resting on blocks made from trunks of trees.⁷

But from this rough center the missionaries are reaching the Indians in their homes. They are teaching health and decent living, and giving men opportunities to learn to work or to improve the work they were already doing. They also offer men without land a chance to work and earn money, which makes it possible for them to be cleaner and for their children to be better fed. They are teaching the mothers how to protect their babies from the constant shadow of death, and explaining why so many die. They have classes for the children they are saving. And through all of the work runs the strain of Christ's teaching and his love of every man and woman, and child, however degraded or diseased. Here is a venture in its early stages. If we take the trouble, we can watch its progress from the present depressing conditions and inadequate equipment to a well-rounded, far-reaching enterprise.

ONE MAN'S SERVICE

Sometimes one Christian walks alone among common men and loves and serves them as he believes his Master would have him do. And in so doing, he gradually lifts all of the life around him up to his Master. This is how Sotohiko Masuzaki served in a village of Japan.

When he was quite young, the physicians warned him that

⁷ See "Some Facts About the Cayua Indian Mission," by Mrs. A. S. Maxwell. Presbyterian Church in the U. S.

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he had not long to live. So he chose to go to the most backward district he knew of, there to follow in the steps of Jesus during his remaining days. The village in which he settled was twenty-eight miles from a railroad. There was one college graduate there, a small landowner who acted as postmaster. He was an earnest inquirer, as were three others.

For three years Masuzaki's life was made as hard as the villagers could make it. He and his inquirers were often knocked down when returning home at night. He was wounded, but he learned to pray for those who wounded him. His father died, and his income was gone. He became a farmer's helper, dressing like the villagers, digging and working all day and carrying on his evangelistic work at odd times. He visited the poor when they were ill, and called the doctor to them. When a death from infectious disease demanded isolated cremation, he volunteered to do it, thus marking himself as an outcaste. To get better acquainted with the people of the district, he carried mail for the postmaster, without pay. Later he began giving people leaflets bearing a Christian message with their mail. When they could not read, he read their letters to them. He volunteered as a letter writer for those who could not write. He began carrying simple remedies with him wherever he went, and used them to help those too poor or too remote to have the services of a doctor. In the beginning Masuzaki had been "the teacher from Tokyo," from this he became "the outcaste," and now he began to be called "our teacher."

When he was sick, the whole village came to nurse him. Still, he and his postmaster companion wondered why the

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village remained so backward and superstitious. And then they found the answer—the women. The homes and the children were held down by the ignorance of the women. He and the postmaster started a school for girls; as there was no money for salaried teachers, the two men taught. Little children were dying from lack of care. So the men opened a nursery-kindergarten. Two Christian women joined them, looked after the children in the morning, and in the afternoons taught the high school girls sewing and cooking.

Gradually, his life and his love for them drew men and women to the Master in whose name he was serving. More and more were baptized. And each new Christian was at once given work to do, for others.

Many were suffering greatly for need of a doctor. Masuzaki found a Christian doctor several miles away who volunteered to give himself and his skill. They started with a small building for the doctor and his medicines. This grew until there was a hospital with eight fair-sized rooms. Another doctor came, and two nurses. A Christian family named Suzuki had for three hundred years furnished the physicians of the region with medicines. Long ago some of them had learned this skill from Dutch physicians in Japan. Through it their descendants had become famous, but politics had ruined them financially. Masuzaki arranged a marriage between the son of the family, who was a poor manager, and one of the brightest graduates of the girls' high school; then he put the medicine business into her hands. It became a Christian enterprise. Each Christian family took shares in the company. The Suzukis prepared the medicines, the high school

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girls and women of the church made containers, and the Christian young men delivered the orders. The profits were divided into three parts, "one-third for God, one-third for the Suzuki family, and one-third for the shareholders."

With the funds thus available and with help from the ever-faithful postmaster, their dreams of a church were realized. The money which they still lacked they earned by raising rice. Everyone who could do so lent a bit of land. The Christians all worked together on it, even the high school girls doing the transplanting. The young men moved great stones from the mountainside, and sold them in the cities for building purposes. The women did weaving and dyeing to add to the church fund. The only gift from outside was the church bell, which called the grateful Christians to worship every morning and evening.

Preaching centers were developed in nine neighborhoods. Here Masuzaki introduced handcrafts, which he taught. These included wood carving, basketmaking, and the construction of useful articles out of the bamboo which grew in the mountains. The crafts classes were followed by Bible talks.⁸

Every enterprise—the high school, the kindergarten, hospital, land cooperative, medicine cooperative, temperance society, young men's association, women's association, and the church—bears the name Soai, from John's words, "Love one another."

⁸ See *Friends of Jesus*, publication of Kagawa cooperators, Vol. III, No. 2.

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YOUNG PEOPLE IN TRAINING

Masuzaki's zeal and ingenuity are exceptional. Most ordinary men and women need systematic training along with a vision of the all-inclusive Christian mission. Some receive this while attending organized Christian schools, vacation training schools, or short-term institutes. Others, a far larger number, must get whatever they need within their own home communities. For them clubs and other organizations are being developed which provide ideals and training in Christian living.

In India, the leaders of the national Christian Endeavor movement have been working out a 5-S program, following somewhat the plan of the 4-H Clubs in America. They have the lotus as their symbol, with each of the five petals standing for an ideal, each beginning with S in English or K in Hindustani. Sonship, our place as sons of God, is at the center.

In South Africa the Bantu Youth League aims "(a) To nurture in Bantu youth the ideals of good citizenship as exemplified in the life of Christ; (b) to encourage and cultivate in Bantu youth a love for and pride in their institutions and a desire to preserve the worthy ideals and customs of the Bantu people; (c) to encourage cooperation among Bantu youth leaders; (d) to break down sectarianism by encouraging cooperation of young people of different denominations; (e) to cultivate appreciation of the culture of other races, and to encourage inter-racial cooperation." The League carries out these aims through such activities as night schools for youth

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and for some others of that seventy-five per cent of the population not reached by government or mission schools. Also the members organize small clubs, undertaking definite projects. They now have their own Bantu Youth League House and with it great plans for the future. The moving spirit behind it is Violet Makanya.

At the conference in Westerville in 1942, Ako Adjei tried to make Americans realize Africa's need for Christ in every walk of life. To the young men and young women of America he made this passionate appeal: "We need you in all fields. If you want to study law, we need you. If you want to study agriculture, we need you. We need you in health work. We have big rivers and all these rivers can be developed to give electrical power. So if you are a Christian engineer, we still need you."

One of the reasons for China's success in transforming rural life is that young people are taking a very active part in this work. College students are entering into it with enthusiasm and idealism. Emergencies of the war have forced students and village people together and have increased their understanding and appreciation of each other as generations of conventional living had failed to do. Students are going out from every campus into the countryside to work, to experiment, to heal, to teach.

Most striking of all is the active and sincere interest of the students preparing for the ministry. With the builders of the church sharing in Christian rural life, its spiritual strength is assured. The faculty and students of the Rural Church Department in the Nanking Theological Seminary

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look upon village life as a whole. "The rural church should see more clearly than any other group the relation between better health, improved standards of living, richer intellectual life, more community organization, and stronger character and vital religious experience, because it sees persons as a whole. We are to arouse the desire and the will for a better life, and to show the way to the wholeness of life—in the Christian sense, salvation."⁹ With young rural pastors fired with a desire to serve in this way, we can hope for more villages where all of life is lifted up to Christ.

ALL OF LIFE AND ALL THE WORLD FOR CHRIST

And so the work of missions moves on, steadily forward and upward despite many mistakes and disappointments. Thoughtful men still challenge us to attempt more daring and difficult ventures.

There is more need now than ever before for broad vision and for wholehearted consecration. Homes have been destroyed as war has spread, and families have been lost and scattered, but the home will remain. Fields and crops have been destroyed, but the land remains. Churches have been destroyed, but the church will remain. The church and home and the land and the community will remain. And missions must help to rebuild and minister to them in a new way—not as "foreign" missions, but as living Christianity. Evangelists from the United States work with evangelists from Africa. Agriculturists from the United States work with agriculturists

⁹ Shunhwachen Rural Training Center of Nanking Theological Seminary, May, 1936.

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trained in India. American teachers of homemaking work with those from Syria or Egypt. American economists work with economists trained in China. American doctors work with doctors trained in Japan. And North American educators work with educators from Latin America. Thus does the Christian mission become one glorious whole, spiritually and geographically. All of life and all the world for Christ.

Reference Sources and Reading List

DESCRIPTIONS of ventures that illustrate the comprehensive approach of Christianity to every aspect of life are to be found scattered through the whole literature of missions. Books written for the primary purpose of interpreting that approach are few. The following list necessarily includes many books that contain only a chapter or section that illustrates a single phase of the subject. Many significant ventures in new forms of Christian outreach among the people in their own homes and villages are not recorded in books at all but are described in current magazines, bulletins, letters, and reports issued by the several denominational and interdenominational mission agencies.

Leaders desiring descriptions of projects and programs of Christian service among rural peoples in various countries may secure a list of the Bulletins issued by The Christian Rural Fellowship and Agricultural Missions, Inc., by sending a request with three-cent stamp enclosed to the latter organization at 156 Fifth Avenue, New York, N. Y.

Leaders of adult groups using this book as the basis of their study will wish to secure a pamphlet entitled "Discussion and Program Suggestions for Adults on 'Christian Ventures in Learning and Living,'" by Oscie A. Sanders and Margaret Shannon.

For those following the same subject in groups of young people there is a guide by Edward F. Ouellette entitled "Discussion and Program Suggestions for Young People for Use with 'For All of Life.'"

Both pamphlets may be secured either from denominational literature headquarters or from the publishers of this book for 25 cents each.

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